Truth Prevalent: and the Quakers Discharged.

by George Whitehead.

London. 1701.

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1723.
Truth prevalent and the
quakers discharged from the

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Truth Prevalent:

AND THE

QUAKERS Discharged

FROM THE

Norfolk-Rectors Furious Charge.

IN

A Sober ANSWER to their Book,

Falsly Stiled,

The Principles of the QUAKERS further shewn to be Blasphemous and Seditious:

By these thus Remarked Authors, *viz.*

Edward Beckham, D. D. Rector of *Gayton-Thorp.*
Henry Meriton, M. A Rector of *Oxborough.*
Lancaster Topcliffe, L. L. B.—Rector of *Hockwold.*
} *Norfolk.*

Upon due Examination Answered,

By *George Whitehead*, a Servant of Christ.

And there came in two Men, Children of Belial,—*saying*, Naboth *did blaspheme God and the King*, 1 Kings 21. 13.

Let them cover themselves with their own Confusion, as with a Mantle, Psalm 109. 29.

LONDON, Printed and Sold by T. Sowle, in *White-Hart-Court* in *Gracious-street*, 1701.

AN
Epiſtle Introductory
TO THE
Impartial and Judicious Reader.

THEY who think to Exalt themſelves, and Promote their own Intereſts, by injuriouſly defaming others, will certainly meet with diſappointment, and the Righteous Judge of all will blaſt their Invidious Deſigns; as, I doubt not, he will theſe our preſent Adverſaries, in their Furious Attempts. We are certain, as true Religion never deſtroys good Nature, or Natural Affection; ſo Chriſtianity will never be promoted by Envious Men, nor by Perſecution, or bitter Invectives, tending thereto; which theſe Furious Gain-ſayers, and Fierce Deſpiſers, have made an Evident Eſſay towards, by endeavouring to Cloud the Chriſtian Reputation of an Innocent People, with the Infamous Characters of *Blaſphemous and Seditious Principles*, which is their Furious, Perſecuting Charge. As alſo, injuriouſly miſrepreſenting the ſaid People (who are the Objects of their Spite and Fury) *as a ſort of Men riſen up againſt the Lord and his Anointed, to Reproach them both as Antichriſtian*; with more bitter Calumnies, even in their *Dedication*, as well as in their *Preface*. So that by their introducing their large Book with ſuch Calumnious Defamation, it may be eaſily conjectur'd of what Nature their Book is. Their *Dedication* to Sir *Jacob Aſtley* and Sir *William Cook*, (who are Perſons whom I well eſteem for their Moderation

and Civility) conſiſts of *Two Parts*; Firſt, *Their defaming the People called* Quakers; and Secondly, *Their Vindicating their own Honour as* Prieſts, *as a word very honourable in it ſelf* (as they tell the ſaid Perſons.) And not only ſuch *Honour* they aſcribe to the Name, but further tell them, *That ſure both the Name and the Perſons were in Great Eſteem with the Chriſtians of the beſt and earlieſt Times*; whenas Ignatius *ſcarce wrote an Epiſtle, wherein he gave not ſome Marks of Honour to them, ſtiling them the* **Council of God**; *charging the People to Reverence and Obey them as the Apoſtles, and in holy things to do nothing without theirs and their Biſhops Advice.* But although they would be thus highly honoured, as *the Council of God, the Apoſtles*, &c. they appear more Poſitive and Confident in arrogating this *Honour* to themſelves, as ſuch *Prieſts* and *Apoſtles*, than in either proving themſelves *ſuch*, or their *Call* and *Ordination* to their Prieſthood; of this they give no proof from Chriſt, or his Apoſtles; nor yet of following their Examples, nor of any Fruits or Seal of their Miniſtry. Neither do they tell us, how Infamous many *Prieſts* have been and are, for their manifold Corruptions, as *Pride, Covetouſneſs, Envy* and *Perſecution*, &c. Their aſſuming to themſelves ſuch high Honour, of being the *Council of God*, and *Apoſtles*; and telling us in their Preface, They *can do nothing againſt the Truth, but for the Truth*, theſe are no Proofs of their meriting ſuch *Honour* and *Characters*. And have they not herein aſſum'd that *Honour* to themſelves, which amounts to *Infallibility* and *Perfection*, as the *Council of God*, and as ſuch *Apoſtles, that can do nothing againſt the Truth, but for the Truth?* And yet the *Quakers* muſt be charg'd with *Blaſphemous Principles*, for believing and confeſſing a *Sinleſs Perfection*, and a certain Unerring State, neceſſary and attainable by true Believers in Chriſt Jeſus, by his Divine Power and Aſſiſtance. Thus *Preſumption* and *Confuſion* attends a Spirit of *Pride* and *Envy*; as, where *Envy* is, there is *Confuſion*.

But

But I verily think, theſe Adverſaries will never gain this *great Honour, Reverence* and *Obedience*, they ſtrive and ſtrain after, by Vilifying and Reproaching the People called *Quakers*, with the moſt Infamous Characters frequently uſed by them, as they were by former Perſecutors againſt the beſt of Men and Chriſtians, as *Blaſphemers, Seditious, Monſtrouſly Blaſphemous* and *Seditious, like the Hereticks of Old*, &c. Their Preface and Book abounds with ſuch Treatment, as, *Impoſtors, Enthuſiaſts*, and *Blaſphemers of the Holy Ghoſt* alſo; which (with abundance more of like import) they take for granted againſt the *Quakers*, p. 36, *&c.* together with counting us *Fools* and *Mad-men*; with numerous *Scoffs* and *Flouts*, much unbecoming Men of their Pretenſions of *Gravity* and *Sincerity*. So that we have no Cauſe to believe them to be the *Council of God*; for if we did, upon their *Judgment* and *Cenſures* againſt us, we ſhould be left in ſad *Deſpair*, as Men having ſinned the Unpardonable Sin of *Blaſphemy againſt the Holy Ghoſt*. Oh Unmerciful *Prieſts!* (Worſe than the Incompaſſionate *Prieſt* and *Levite*, who paſſed by the wounded Man, but did not go to kill him) Is this your *Goſpel* and *Care* for Souls? Would you have us *Honour, Reverence* and *Obey* you, for ſuch Preaching?

Serious *Readers*, I hope you'll not condemn us from theſe Men's *furious Charges*, and *outragious Defamations*, without hearing us in our *Anſwer* and *Defence*. Their *Allegations* and *Proofs*, pretended againſt us from *Citations* and *Scripture*, have been ſtrictly Examin'd, and are ſeriouſly Anſwer'd, and their *Abuſes* and *Calumnies* plainly Refuted, in the following *Anſwer*. If you read *theirs*, pray read *this*; that you may not be guilty of that Injuſtice, of taking up (or crediting) Reproaches againſt your Neighbours, and paſſing Judgment, without Impartially hearing both Parties; for that's againſt *Common Juſtice*.

The

The *Holy Scriptures* we ever had, and have, an High and Reverend Eſteem of, as given by *Divine Inſpiration*; and yet our giving the Preference to that *Inſpiration*, or *Holy Spirit*, can be no Undervaluing of the *Sacred Scripture*, which proceeded from the ſame *Spirit*; whatever theſe *Adverſaries* ſay to the contrary.

And as for the *Holy Trinity*, whereby they mean theſe Divine, Holy Three, the *Father*, the *Word* (or the *Son*) and *Holy Ghoſt*, we have, ever ſince we were a *People*, or *Religious Society*, ſincerely believed and owned thoſe *Holy Three* to be One, True and Living God, bleſſed for ever! Though the Terms and Diſtinctions of Perſonalities, or Three Diſtinct and Separate Perſons (as ſome have aſſerted) we have queſtioned and diſputed, when impoſed on us; and chiefly we have inſiſted for *Scripture-proof* of the *Terms*, eſpecially upon our Oppoſers Definition of a *Perſon*, as being a *Rational Subſtance*; and yet the *Father*, the *Word*, and *Holy Ghoſt*, are not *Three Subſtances*, but *One Subſtance* or *Eſſence*, being One God. Wherein our former Oppoſers have appeared Inconſiſtent with themſelves. And I hope we are not Offenders for owning and confeſſing the ſame in *Scripture-Terms*, which the *Holy Ghoſt* hath taught, and expreſly laid down.

And as for my Explication on ſome of our *deceaſed Friends* Words or Writings, or tranſpoſing a few words perhaps in two or three Paſſages; I have done it very Conſciencioufly, from a real Belief and Underſtanding of the Author's own Senſe and Intentions, as agreeable thereto, both from the real Knowledge I have of their Doctrine, and by duly Comparing their Writings; having therein done, as I would be done by. And wherein formerly I have in ſome Paſſages not ſo fully explain'd my Intention or Meaning, as in others; I deſire they may be compared, that I may be rightly underſtood, before Judgment be paſs'd upon my Faith, Principles or Converſation; which I have long ſince deſired, might be

wholly

wholly Conſonant and Agreeable to *Holy Scripture*, both as to Matter, Language, and Holy Life, before my Mouth was opened in a publick Teſtimony; the Lord having very early inclined my Heart to a ſober Converſation, and to ſeek that *Wiſdom*, of which his holy Fear is the beginning in us: And the Lord hath ſtood by me, and ſtrengthened me, through manifold Trials, Perſecutions, and perverſe Oppoſitions; I humbly Bleſs and Praiſe his worthy Name, and glorious Power. And I know no Reaſon, why theſe preſent Oppoſers ſhould blame me for Explaining any of our deceaſed *Friends Intentions* or *Words*, who are not here to Anſwer for themſelves, being groſly Defamed and Miſrepreſented; as ſome of us (who are living) alſo are, for Truth's and their ſakes. I am ſure theſe Men do not only Pervert our Words, but alſo make very bold with the Holy Scripture, not only by their *Rhetorical*, *Figurative* Meanings and Interpretations thereof, but alſo by varying from the plain *Grammatical Senſe* of Words and Things, not *Allegorical*, in divers places, (as is evidently ſhewn in this *Anſwer*) which is an higher and bolder Attempt, than our Explaining any of our deceaſed *Friends Intentions*.

In a Sermon, Entituled, *St. Paul and St. James Reconciled*; Preached before the Univerſity of *Cambridge*, by *Offſpring Blackhall*, D. D. Chaplain in Ordinary to his Majeſty; printed 1700. He hath this Paſſage, which is very Obſervable and Pertinent, *viz.*

P. 9. "Now this is the *Method* that we obſerve in the "Reading of other Books, We conſider the Scope and De- "ſign of the whole, and judge of the Senſe of particular "Paſſages, with reference to that. And if there be any "ſingle Paſſage, which we apprehend not the Meaning of, "or which at the firſt Reading ſeems to have another "Meaning, than is agreeable to the Author's main Deſign, "we build nothing upon ſuch a Paſſage; but wait a while,

"to

" to ſee if the Author will not elſewhere Explain himſelf:
" And if he doth not, and if at laſt we can't diſcern how
" that Paſſage can, without ſomewhat ſtraining the words,
" be reconciled with others, we conclude however, and take
" for granted, that the Author (if he appears to be a Per-
" ſon of Judgment) is Conſiſtent with himſelf; and conſe-
" quently that, in that Paſſage, however the words of it
" may ſound, he did not mean to thwart and contradict all
" the reſt of his Book.

P. 6. " It is Reaſonable therefore, in this Caſe, to ob-
" ſerve the ſame Method, that we do in other the like
" Caſes, *viz.* To put ſuch a Senſe and Interpretation on
" any Difficult or Ambiguous Paſſage, that we meet any
" where therein, as to make it agree to, and conſiſt with,
" thoſe other Paſſages in the ſame Book or Writing, which
" ſeems to be more plainly Expreſs'd, and of the Meaning
" of which there can be leſs Diſpute.

Now, pray obſerve theſe, and how Juſt and Reaſonable this Method is, which this *Doctor* lays down, and ſaith, they obſerve in the Reading of other Books: I wiſh theſe *Rectors* would mind it. But 'tis made apparent, in the enſuing Treatiſe, that they have obſerv'd and taken the quite contrary Method, in their Quoting, Miſconſtruing, and Perverting our Books; both without duly Comparing Matters, or due Conſideration of the Scope and Deſign of the whole; and many times contrary to the Meaning and Intent of the Author, and our Chriſtian Principles. Wherein their great Partiality, Injuſtice, and Unreaſonable (as well as Injurious) Attempts, will appear to the Impartial and Diſcreet *Reader*, to whoſe ſerious Conſideration the Matters Controverted are Recommended, for due Information.

As

As to their Opposing the Title of my Book, i. e. *Truth and Innocency vindicated*, with *Blasphemy and Sedition palliated*, as *a more proper Stile*, at the entrance of their Preface: I bless God, I can patiently suffer this, among many more of their Reproaches and Calumnies; knowing my own Innocency and Clearness, both from any Design of such Palliation, as well as from such Criminal Matter of Fact: The Contents of my said Book may speak for me and it. I am sure there's plain Matter in it, (for the true *Light*, and for *Love*, and *good Works*) both against *Blasphemy* and *Sedition*; and so there is in this.

These present furious Adversaries would excuse themselves from *designing to Incense the Government against us*, (*i. e.* the People called Quakers) *to deprive us of our Christian Liberty*; telling us thus, viz. *'Tis evident, we meddled not with their Persons, but Doctrines; and desired not an Abridgment of any Liberty the Government thinks fit to allow them; but we would be loth Blasphemy and Sedition should be embraced, as part of the Christian Faith*, p. 4. Thus when they have represented us as highly Criminal and Obnoxious in the Eye of the Civil Government, as Envy could invent, as *Blasphemous* and *Seditious*, yea, and *Treasonable* also, in their Book: They would not be understood to *meddle with our Persons, or to desire an Abridgment of our Liberty, the Government has indeed thought fit to allow us*; their Excuse appears very Insincere and Fallacious herein; like as if they should Inform the Magistrates against an *honest Man*, and tell them, he is a *Thief*, or a *Murtherer*, and consequently seek to have him hanged; and yet say, they meddle not with his *Person* or *Liberty*, but only with his Fact or Crime. Howbeit they would have the Persons check'd by a *Mark*, set by publick Authority upon *such Principles*, as they charge upon the *Quakers*. And they have given us some, but ugly Hints, what kind of *Mark* they aim at, to wit, *Boring through the Tongue*, and *making the Tongues hiss with an hot Iron*,

(p. 11. l. 11. à *fine*, and p. 41. l. 32.) And withal assigning some of the Persons, whom they would have *marked*, and to *endeavour* (as they say) *the stopping their Mouths*, as *Burrough*'s, *Fox*'s, *Howgil*'s, and others, p. 4. who are long since deceased, and gathered to their Rest. However these Men's *Spite* and *Fury* vents it self both against the Dead and the Living. Howbeit not to Retaliate upon them *Evil* for *Evil*, I would leave to their own, and their Brethren's serious Consideration, this Scripture by the way, *James* 3. 13, 14, 15, 16. *Who is a Wise Man, and endued with Knowledge amongst you? Let him shew out of a good Conversation his Works with Meekness of Wisdom. But if ye have bitter Envying and Strife in your Hearts, glory not, and lye not against the Truth. This Wisdom descendeth not from above, but is Earthly, Sensual and Devilish. For where Envying and Strife is, there is Confusion, and every Evil Work.*

Of these *Adversaries Confusion*, and *Work of Envy*, the Serious Reader may see enough in this Treatise: *Read*, and then *Consider*, before Judgment.

By a Friend of Truth, and all Men,

London, *the* 14*th of the* 9*th Month*, 1700. G. W.

Concerning

Concerning the Definition of Blaſphemy, *and our Oppoſers ſettling the Notion thereof.*

THey ſay, 'Blaſphemy is originally a Greek Term, which ſig-
'nifies at large, To hurt, and injure one's Fame with evil
'words, *Famam ladere Calumniando vel maledicendo*; and thus 'tis
'oft uſed by our Holy Writers, *Titus* 3. 2. Μηδένα βλασφημεῖν, *To*
'*ſpeak Evil of no Man.* Epheſ. 4. 13. *Let Evil ſpeaking* [βλασφημία]
'*be put away.* 1 Cor. 4. 13. *Being defamed,* βλασφημούμενοι, *we intreat,*
'*we return Prayers for their Reproaches, and ſpeaking Evil of us.*
'Rom. 3. 8. *As we be ſlanderouſly reported,* [βλασφημούμεθα.] But Blaſ-
'phemy, ſtrictly taken, denotes, 1. A ſpeaking Evil, or Reproach-
'fully of God. 2. A Vilifying, or ſpeaking Contemptuouſly of thoſe
'things, which have a peculiar Relation to God. 3. In attributing
'to others, or an aſſuming to our ſelves, that which is proper to
'God alone. Thus far their Notion of *Blaſphemy*, which they have
uſed their Cunning to apply againſt us (the People vulgarly termed
Quakers) though it will not (in point of Juſtice) affect us, but them-
ſelves, their Charge, and our Diſcharge, in this Treatiſe duly con-
ſidered. And how do they ſpeak Evil (or Blaſphemy) of no Man,
when much of their Work is to revile, contemn and reproach us,
the ſaid People? And how can they (and be conſiſtent) Charge the
ſaid People with Blaſphemy againſt God, or ſpeaking Evil, or Re-
proachfully of God, (which muſt include the Unpardonable Sin
againſt the Holy Ghoſt). and *yet pretend their Hearts Deſire is, with*
holy Paul, *that they (i.e.* the Quakers) *may be ſaved?* (As in their De-
dication to Two Members of Parliament, p. 4. l. 17.) What hopes,
or ſincere deſires, can they have of their Salvation, if they deem
them guilty of that Unpardonable Sin againſt the Holy Ghoſt, who
is God? And how will ſinful, covetous Prieſts (who are neither in
the Power, nor Counſel of God) be excuſed from being tinctur'd
with the dangerous Crime of ſeeking and aſſuming to themſelves
that high Eſteem and Honour, of being ſtiled *The Council of God?*
And if *Remiſſion of Sins was God's Prerogative*, and if it be *Blaſphemy for*
Man (or any but Chriſt, being God as well as Man) to aſſume this Au-
thority, (as theſe Men ſay, in their Notion of Blaſphemy, p. 2.)
How will they be excuſed, who aſſume the Authority of *Abſolution?*
As for a Prieſt to take upon him, in his Viſitation of the Sick, to

ſay, By his Authority committed to me, *I abſolve thee from all thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghoſt*: How came he to aſſume this Authority?

Theſe Adverſaries would willingly faſten their Notion of *Blaſphemy* upon ſome particulars, (after they have given a general Charge thereof) but falſly tell us, *G. Fox call'd himſelf the Judge of the World*; which he denied, as being falſly charged by his Perſecutors; as appears in his Anſwer, and the very Title thereof, in *Saul's Errand*, p. 2, 3. And then they tell us, *Such vile Wretches as* Audland *and* Coale, *in their Letters, attributed to him that which is peculiar to our Bleſſed Saviour.* But, 1. I deny what theſe Perſons recite as their Letters, to be any intire or true Copy thereof; for I have ſeen various and different Tranſcripts thereof, ſaid to be theirs. 2. Where moſt fully cited, I never knew them atteſted by any Credible Witneſſes, to be true Copies of what *J. C.* and *J. A.* writ. if they writ any ſuch Letters. 3. I do not think my ſelf bound either to Anſwer or Own them, in every Word, Part, or Particle, whilſt not juſtly atteſted. 4. When true Copies are duly atteſted, eſpecially that of *J. A*'s, then 'twill be time enough to Anſwer the ſame, and to conſider whether they have in any part or parts thereof, attributed that to *G. F.* which is peculiar only to our Bleſſed Saviour. 5. What they ſay, *W. Penn* labours to juſtifie (relating to *J. C*'s) they give no anſwer to him therein; but only would imply him a *vile Wretch* with them: Yet but in the foregoing Page pretend, *They ſhall not bring a Railing Accuſation againſt us*, tho' their Book be ſtuff'd with Railery, bitter Reviling, and Scorn againſt us. 6. 'Tis very uncivil, as well as unjuſt, in theſe Men, to upbraid us with the Folly of thoſe Perſons that *Hoſanna'd* J. N. *into Briſtol*, (as they ſay) ſeeing that Folly and Madneſs was never own'd by us, but utterly diſown'd and teſtified againſt by us, (and the whole Body of our Society; and at laſt by *J. N.* himſelf publickly condemned; and his own Miſcarriage, in ſuffering ſuch Madneſs, Repented of, with manifeſt and deep Sorrow on his part: And therefore the greater Shame and Malice for any to taunt or upbraid us therewith, at this time a day eſpecially; and I am ſure they would not be ſo ſerved.

Now as to us, theſe Perſons might have ſpared their labour of ſettling the Notion of *Blaſphemy*, unleſs they had made a better and more juſt Application thereof than they have done. The *Verb*, βλασφημέω, (whereof *Blaſphemy* comes) *to ſpeak Wickedly, to Blaſpheme, to Curſe, to Revile, or Reproach*; for which *Matt.* 9. 3. and Ch. 26. 65. *Mark* 3. 29. and Ch. 15. 29. *Luke* 23. 39. *Titus* 3. 2. *James* 2. 7.

Apoc. 13. 6. and Ch. 16. 9, 11, 21. are quoted in the *Lexicon.* And the Noun Βλασφημία, *Blaſphemy, Reproach, Curſing*, Matt. 12. 31. and Ch. 15. 19. and Ch. 26. 65. Mark 2. 7. and Ch. 3. 28. And the Adjective Βλάσφημος, *Blaſphemous, hurting another's good Name*, (of Βλάπτω, *to hurt*, and φήμη, *a good Name*) 1 *Tim.* 1. 13. 2 *Tim.* 3. 2. *Acts* 6. 11.

Theſe I thought meet to recite, for the ſake of all Impartial Readers, to obſerve the Extent of *Blaſphemy* in the Scripture-ſenſe, and thence to take notice of the Nature of theſe Adverſaries Furious Charge (i. e. of *Blaſphemy againſt God, Chriſt*, and the *Holy Scripture*) unjuſtly exhibited againſt the People called *Quakers*, to reproach and perſecute them. Wherein their great Abuſe is made more evident in this Treatiſe: For which, I doubt not, the Lord will rebuke them. And to Him we commit our Cauſe, as 'tis his own, which I have long been, and ſtill am, zealouſly concerned for, and engaged therein, for his holy Name and Truth's ſake.

Serious *Reader*, pleaſe to Note, That theſe Rectors give no Reply to the Second Part of my Book (*Truth and Innocency*) which is a *Brief Examination of their defaming Pamphlet*, Reproachfully ſtiled, *Some few of the Quakers many horrid Blaſphemies, Hereſies, and their Bloody Treaſonable Principles, deſtructive to Government*, (deliver'd to the Parliament, 1698.) which Title looks with ſuch Perſecution, Fury, deadly Envy, and Blood, in the Face of it, that it may be ſuppoſed (on ſecond Thoughts) theſe Men would not defend it by Reply. I wiſh Prudence, and Charity alſo, may abate their Fury, and remove it, for it will never work the Righteouſneſs of God.

Twelve Summary Propoſitions, in behalf of the People called Quakers, *relating to the Heads of the Controverſie between them and the Three* Norfolk-Rectors, *in Oppoſition to their Charge.*

I. THE true *Light*, which enlightens every Man coming into the World, is Chriſt the Word, in whom was Life, and the Life was the Light of Men. And by him, who is that true Light, God made the Worlds. And conſequently this true Light and Life is Supernatural and Divine, and was before Man was made, and before his Natural Conſcience was named.

II. In the beginning God breathed into Man the Breath of Life, and he became a Living Soul thereby: Which Breath, or Spirit of Life, that proceeded from God, is Divine, and of the Being of God. But the Rational Soul, or Spirit of Man, which God formed in him, (though the moſt Noble Part of Man) is God's Creature, created (or formed) in his own Image.

III. Of Infallibility: This we aſcribe to the Spirit of Truth, and the Teaching and Guidance thereof; becauſe he guides the true Spiritual Believers (who keep the Faith) into all Truth and Stability in Chriſt, the Truth. And as the Spirit is Self-evidencing, we muſt thereby have a certain Knowledge of the ſame, and of the Motions and Guidance thereof, or elſe we cannot ſincerely obey or follow the ſame Spirit.

IV. Of Perfection; that is, of Sanctification and Holineſs, a Sinleſs Perfection being both promiſed of God, and by him required, is attainable in Chriſt Jeſus; he being manifeſt to deſtroy the Work of the Devil, and to bring in Everlaſting Righteouſneſs, by making an end of Sin, and finiſhing Tranſgreſſion. And for this End we ought to believe and confide in the All-ſufficient Power of Chriſt, as being more Potent and Strong to deliver Man out of Sin, and its Pollution, than the Devil is to lead Man into it.

V. Of Immediate Revelation, or Divine Revelation: This is of neceſſity for the true Knowledge of God, to be given by his Son Jeſus Chriſt, and of the things of God by his Holy Spirit and Power, which operates and inſtructs both Immediately and Inſtrumentally, as he pleaſeth, for to bring forth the New Birth, and a Divine Underſtanding therein.

VI. Of the Scripture: The Holy Scriptures of the Old and New Teſtament, being firſt given by Divine Inſpiration from God, and eminently

eminently confirmed, and by Divine Providence preserved, are not only of Divine Authority, but are by us (the said People) preferr'd to all other Books and Writings extant in the World; and with due Reverence ought (by such as have or may have them) to be read, believed and fulfilled, with the help of the same Holy Spirit, from which they first came; and which can only give us the true Understanding, Profit, and Comfort thereof, as well as enable us to Live and Practice accordingly.

VII. Of the Rule of Faith: The Spirit of Christ, and of Truth, in guiding true Believers into all Truth, is the principal and chief Rule of Faith and Life; and the Holy Scripture (in that it contains many precious Instructions, Precepts and Rules) may be esteemed a Rule of Faith and Practice, subordinate (as directory) to the Spirit, and to Christ, who is the Way, the Truth, and the Life; (of whom the Scriptures testifie) who therefore ought to have the Preference (for he was) before all Written Rules.

VIII. Of the Person of Christ: We having all along believed his *Incarnation*, we have frequently (since we were a People) confessed *Jesus Christ come in the Flesh*, and that he was the promised true *Messiah*, who was conceived by the Power of the Holy Ghost, born of the Virgin *Mary*, crucified to Death, and by the same Divine Power raised to Life, and ascended into Glory in the Heavens. And he was our great Exemplar, having left us an Example of Holiness, that we should follow his steps, who did not Sin, neither was Guile found in his Mouth.

IX. Of Water-Baptism: This was properly *John*'s Baptism, and Typical of the Baptism of Christ, by the Holy Ghost, or Spirit; the Baptism whereof being the *One Baptism*, which is saving; as the Saints, the true Believers in Christ, were all baptized by one Spirit. Water-Baptism washed only the Outside; but the Spirit's Baptism washeth and sanctifieth the Inside, the Heart and Soul, into Christ Jesus. As to *Rantism*, or Sprinkling Infants, we find not in *Holy Scripture*; nor do we think it can properly be termed *Baptism*.

X. Of the Lord's Supper: There was a real Supper of Christ Jesus with his Disciples, (whereat they ate the Passover) which was Typical or Figurative. There is a Spiritual and Mysterious Supper of the Lord thereby typified, at which his Saints eat and drink with him at his Table in his Spiritual Kingdom, according as Christ himself hath declared and promised, *Luke* 22. 30. and *Rev.* 3. 20. And the Type and Shadows end in Christ the Substance.

XI.

XI. Of Government: 1. The Higher Powers that be, being ordained of God, and Magistracy, or Civil Government, his Ordinance, and the good Ends thereof for the Punishment of Evil-doers, and the Praise of them that do well: Therefore ought not to be resisted. For they, who resist the Power, receive Damnation to themselves. And we ought to be subject, not for Fear or Wrath, but for Conscience sake, *Rom.* 13. 2. Our Christian Principle has ever been opposite to all Sedition, Plots and Conspiracies against the Civil Government, or Supreme Authority; and for a Godly, peaceable and quiet Life, under the Government, where the Lord has placed us: Also knowing, that the Most-High ruleth in the Kingdoms of Men, and he giveth them to whom he pleaseth.

XII. Of the *Assemblies* of the People called *Quakers:* They are appointed of God, and are Innocent and Peaceable on their parts; being principally for the Worship of the Living God in Spirit and Truth, Edification of one another in his Love, for good Order in Conversation, Promoting the pure Religion in Practice, and for the Exercising a Charitable Care and Help towards the Poor, Distressed, the Impotent and Afflicted. And no Charitable Persons will envy such Assemblies, though such as are of a persecuting Spirit do.

ERRATA.

PAge 8. l. 17. for *'twas*, read *was*. P. 13. l. 5. f *putrid*, r. *putid*. P. 31. l. 25. dele *tho'*. P. 38. l. 7. a fine, r. *in Thousands*. P. 106. l. 15. f. *unfaithful*, r. *unfruitful*. P. 157. l. 5. a fine, f. *could*, r. *would*.

Where any Faults, in Letters or Points, are escaped, they are easily seen and amended.

TRUTH

TRUTH Prevalent
AND THE
Quakers Discharged
FROM THE
Norfolk Rectors Furious Charge, *&c.*

CHAP. I. *Of the Light within.*

THE first Principle charg'd by the said Rectors, for Blasphemous, was, that *G. Fox* saith, *This Light that doth Enlighten every Man that cometh into the World, is not Conscience, for the Light was before any thing was made, or Conscience named*, as in their *Brief Discovery*, p. 3. But now in their *Reply*, the case is altered with them, they thus confess, *viz. It being a great Truth, that Christ is the true Light, which lighteth every Man that cometh into the World*, p. 4. Note, they now confess this to be a great Truth, which before they called Blasphemous; but then, to come off, they add, That it is *by the Light of Reason, Humane Understanding, and Natural Conscience*; and then tell us, *'Tis but a Ray from that Sun, an Illumination from the Father of Lights, and not the true Eternal God and Christ*, p. 4. *But a Ray and Beam of that Eternal Light; and to say that Light was not made, is Blasphemy.*

But I Answer, To say, that *true Light which doth enlighten every Man that cometh into the World*, John 1. is not Natural Conscience, nor Humane Understanding, but was before these were made, this is not Blasphemy; but their so calling it is Blasphemy, which they had need to Repent of: Again, we neither call Natural Con-

ſcience, Humane Underſtanding, or Humane Reaſon, that true Light which Enlightens every Man; nor do we ſay, thoſe inward parts of Man were not made, conſequently clear from the Blaſphemy charg'd; and that Light which is in us (that is in all Men) and Enlightens us, being confeſſed to be a *Ray* and *Beam* of that Eternal Light, is to confeſs it Shines Directly and Immediately from that Eternal Light which is God and Chriſt, the Fountain of Light; but, how is it then a thing Made or Created, as Natural Conſcience is? How ſhall we reconcile theſe Rectors in this point? But the true Light, as in Man, is more than either a *Ray* or *Beam* from the Sun, or a Natural Conſcience, or a made Faculty in Man; for *In him was Life, and the Life was the Light of Men*, John 1. *In him was Life*; In whom? In Chriſt the Word; then 'tis Divine, Eternal and Increated, in him; was it then ſo changed as to be a Creature in Man? No ſure; God is not ſubject to ſuch Variation: And if the Light which enlightens us, be a *Ray* or *Beam* of that Eternal Light, How is it *ſubjected in our Minds*, (as they ſay, p. 5.) and to what? They ſhew not; and how do they prove thoſe Beams of Eternal Light ſhed abroad in Mens Hearts, to be but an *Effect* of the Eternal Son of Righteouſneſs? Is that Son Eternal and Increated, and his own Light but an Effect, or a thing Made? What then was that Son of Righteouſneſs, before the Light thereof was made? Could it be the Son without Light? That the *Light*, *Ray* or *Beam* of the Sun, in a Room, is not the Body of the Sun; this holds not parallel with that *Eternal Son*, whoſe Light we are ſpeaking of: The Created Sun is a *limited Being*, tho' a moſt lively Figure of the Increated: The Lord God, who is that Eternal Son and Light, is an Unlimitted and Omnipreſent Being, as is confeſſed of the Preſence of his Eſſence.

And farther, to expoſe their own Confuſion, as well as Confutation, theſe Rectors confeſs, *The Preſence of his Eſſence to be every where; yea, common to Beaſts, Trees*, &c. But then they ſay, *Truth is, The Eſſence of God Enlightens nothing, as barely preſent with it; if it did, then every thing would be Enlightened where it is; and that 'tis not poſſible for* **any Creature** *to underſtand or know any thing more for God's being only preſent with it Eſſentially, for then a Tree, or a Brute, would be as Knowing and Underſtanding as Men are*, p. 5. l. 17. Whereby they have excluded the Creature, Man, from being Enlightned by the Preſence of God (for *any Creature* includes *Man* here) as well as Animals and Vegetables, and from having any

Underſtanding

Understanding or Knowledge from his Divine Presence, any more than Brute Creatures, which is to Equalize Man, and reasonable Souls with them; not considering that *God is Light, and in him is no Darkness at all*; and tho' Omnipresent, his Presence is an Enlightning Presence unto Man; and by his Eternal Word, or Son, Enlightens every Man coming into the World; even the Life that's in him, is the Light; of Men which is not said of Brute or Inanimate Creatures: Man being made a Rational Soul, created in the Image of God, was set in a Station and Dignity above them, sure; and however darkened by the Fall, has a Capacity of understanding and knowing him, as he is *Light*, which brute Creatures have not. To tell us, that *Man has a humane Understanding, and a rational Conscience, and that these, or the Light thereof, only are his Light*; Is to tell us, that Man only is his own Light, being made with him, as proper Parts or Faculties of his being a rational Creature, and yet *Impossible for him thereby to understand or know any thing more of God's being only essentially present.* Oh! strange Doctrine, as if the Presence of God, his Light and Spirit, had no other or higher Operation or Influence on Mankind, than on brute Creatures, Trees or Plants; the Psalmist and others knew better: *The Lord is my Light and my Salvation*, Psalm 27. 1. *Whither shall I go from thy Spirit, or whither shall I flee from thy Presence?* Psalm 139. 8. Where the Presence of God is, there is his Spirit, from which Transgressors cannot flee nor hide. And now that the Light which Enlightens every Man coming into the World, was before Conscience or Man was made, is not Blasphemy, as these Men have principally and falsly charged the Quakers Principles, as is manifest also from their own Confession, *That 'tis a great Truth that Christ is the true Light which lighteth every Man that cometh into the World* (according to *John* 1.) and that *no Body ever denied those Passages cited out of St.* John, *to represent Christ*, p. 4, 5. whereby they still discharge the Quakers (so called) from their furious Charge of Blasphemy, in this principal Case; and also by their Confessing, *That Light, no doubt, was before any thing was made, or Conscience named*, p. 5, 6. Was it so? Was that true Light which enlightens every Man, before any thing was made, or Conscience named? Well confessed; was it well then in you Rectors, to call this Blasphemy, and to make it your principal Charge against us, and that to the Parliament too? How indiscreet and rash were you therein; where in Opposition to the Principle of the Light within being Christ, you say, *It is a personal Christ without them*, p. 5.

Answer, Christ was the true Light, both before, and when he came in the Flesh, and was the true Light, as in himself, without Men, and within Men also; but where does the Scripture say, The *Word* which was that true Light, that it was without Men and not within them also? Or that the Life and Light thereof was without them, and not within them? But the contrary rather, *In him was Life* (i.e. in Christ the *Word*) *and the Life was the Light of Men*; the Life in him was Light in them, wherein they have Life; and 'twas the same *Word* that was made Flesh, and dwelt among the Disciples, and this was Christ, the *Only Begotten of the Father, full of Grace and Truth*, John 1. 14. So that Christ taking *Flesh*, and coming *in the Flesh*, without us, does not hinder him from being the Light, the Life, and Word within us, being consistent with his Divine Goodness, Grace, Love and Good Will to Mankind: The Grace, the Life and Light of Christ in Man, is of the same Fulness thereof, that is in him, of whose Fulness we have received, *Grace for Grace*, so far as we are capable of receiving measurably thereof.

To their *Query*, *Doth Christ say*, John 8. 12. *I the Light within you am the Light of the World, or all things were made by me, the Light within you?* Answer, No, He does not say those expres words; but how could he be the Light of the World (that is, the World in General) if not the Light in Men? Tho' Christ, who said, *I am the Light of the World*, was *without them*, he was also their Light *within them*, or else he should not have been the *Light of the World*, to be followed and obeyed, so as Men might not abide in Darkness, but have and enjoy the *Light of Life* in him: Christ, the *true Light*, was both without Men, and within Men, in the World. He was in the World, and the World was made by him, and the World knew him not, *John* 1. 10. His Light and Glory also shined in his Innocent Life, Doctrine, Miracles, on Earth; all which proceeded from the divine Fulness thereof, in him, the Word. I am not Conscious of any Ignorance of my own, that I have betrayed about this matter, as I am accused of, p. 6.

As to *G. F.* Junior, speaking in the Name of the Light in Men, and the true Eternal God, as, *I the Light in you*, &c. The Charge against him is, *Personating the Great and Mighty God without Commission from him, yea, without any Commission from him*, consequently an *Impostor* guilty of *Blasphemy*, &c. p. 6. But here they are ignorantly Censorious and Peremptory, in judging without Proof, that 'twas *without Commission* that he spoke against the Rebellious, and

and Threatned the Haters of the Light, in the Name of the Light in them: They have not proved him without Commiſſion herein. I doubt not but *G. F.* Junior had better Proof of his Miniſtry, and Call thereto, than theſe Men can ſhew for their Call and Ordination, to their Order of Prieſthood. I knew him to be a Sober, Juſt, and Honeſt Man, Fearing God, and Hating Covetouſneſs, and Eſchewing Evil; and who in his Day had a living and powerful Teſtimony for *Chriſt*, the true Light, for whom he alſo Innocently and Faithfully Suffered with me, and ſome others, under great Hardſhips, in the common Goal at *Edmund's Bury* in *Suffolk*, in the Years 1655, and 1656. for our tender Conſcience toward God, and his dear Son Jeſus Chriſt, *the true Light*; for we were no Temporizers. I preſume *H. Meriton* can remember thoſe days wherein he and his Brethren were Paramount, and exalted as much as he is now, if not of more eſteem then, than ſince Rector in the now Church of *England*.

But theſe Rectors turn the latter part of their 1ſt Chap. of the *Light within*, into Reviling, and perſonal Reflection, much unbecoming that Gravity and Purity profeſſed by them, and which they would have their Black-Robes and White Surplices to ſignifie to the People.

I do not find either *G. Fox* Junior or Senior, affirm himſelf, *One Soul with God, and part of God Equal with God*, and thereupon preſuming to *Perſonate* the Great and Mighty God, as they inſinuate, p. 6. But in Speaking and Warning the Rebellious in the Name of the Light in them, declaring himſelf to be a Meſſenger of God, of Chriſt, and his Light to their Conſciences.

And again, in Blaſphemous Contradiction to their confeſſing Chriſt to be the *true Light which lighteth every Man that cometh into the World*, and that *That Light was before any thing was made, or Conſcience named.*

Now theſe Learned *Rectors* ſcornfully inveigh againſt the Light profeſſed by us, in theſe Words, viz. *But how, if after all, this Light of the Quakers be not any Beam of the true Light, but a Spark from the Devil's Forge (and our Saviour tells us of a Light within that is Darkneſs) then 'twill be plain, 'tis none but* Fox *himſelf, or the Devil that is in him, that thus Curvets and Vaunts*, &c. p. 6. Then proceeding in a long detracting ſcurrilous Harangue, wherein they tell us, *His Quaker-Light Flaſhes then very terribly, like Lightning, it Burns where e'er it falls*, &c. p. 6. And in p. 7. they give us theſe Characters alſo, againſt the Light within, viz. *His Imaginary Chriſt*,

Christ. The Light within. The Golden Image you have set up. An Imaginary Christ within.

Observe, What Reverend Rectors and Clergy-men these are, and how consistent with themselves; as first from their Discourse and Confession to the true Light, they run to Personal Reflections, Detraction and Reviling against *G. F. S. E.* &c. about matters answered over and over already. *2dly*, From Personal Reflections, contrary to their own Confessions to the true Light, they turn about Presumptuously to Reproach and Blaspheme against that Light professed by us, as but a *Spark from the Devil's Forge*, *an Imaginary Christ*, *the Light within*, *the Golden Image*, *an Imaginary Christ within.* Thus their Levity, Darkness and Confusion appears, not only against Men and Persons, but against the Light within, Christ within, &c. And how Contradictory herein, not only to holy Scripture Testimony, *John* 1. 4, 9. but to their own Liturgy, Collect the third Sunday after *Easter*, viz. 'Almighty God, who 'shewest to them that be in Error, *the Light of thy Truth*, to the 'Intent that they may return into *the Way of Righteousness.* This is a better Account than you Rectors have given of the Light of the Quakers (as you call it) or of the Light within, which is that true Light that enlightens every Man, even the Light of the Truth which Almighty God sheweth them that be in Error, to the Intent they may return into the Way of Righteousness; then 'tis not a spark from the Devil's Forge, 'tis not Darkness, which no Light in't self is, tho' some put Light for Darkness, and Darkness for Light; 'tis no Imaginary Christ, 'tis no Golden Image, that we have set up, nor Imaginary Christ within, but the *true Light*, *Christ* the *Word*, and his *Spirit*; *Life*, *Grace* and *Truth*, come by him; all which is Real and Substantial Truth, and not an Imaginary Christ within, much less a Spark from the Devil's Forge, as in Contempt and Scorn these Parsons have treated the Light within, and us for the sake thereof. As to *S. E*'s Intention ill expressed, p. 7, 8. I think I have sufficiently and honestly explained the same, as well as clear'd our Society of the Error charg'd; and therefore 'tis False to say, 'twas oft examined by the Second-Days-Meeting, which they (falsly, and in Scorn) term the *Court of Inquisition*; I never understood, that That *Quakers Challenge*, was read therein. One would think, 'twere a thing far below these esteem'd Reverend Clergy-men, to spend so much Time and Labour, as they have done, p. 7, 8. in Deriding, Scorn and Insulting, upon one poor Man's Weakness, in misplacing three

or

or four Words, unwarrantably, through unwarineſs, as has been made appear; as, *Whom John ſaid he was not*; they'll have it, that *S. E.* ſays, *G. Fox was he, whom John ſaid he was not*, p. 8. I neither find that he ſo ſaid or meant; ſeeing 'tis plain, *John* ſaid this of Chriſt. But we diſown the Words, as miſplaced in *S. E's* Book: I ſhall count theſe Men very unjuſt, if they repeat them again againſt us, or Taunt us with them. And becauſe I joyn not with theſe Adverſaries, in crying out *Blaſphemy* againſt the poor Man that's dead and gone, and I believe at reſt in Chriſt; they Vaunt, Scorn and Inſult, not only againſt me, but *Infallibility* muſt be a Subject of their Mirth and Deriſion, as, *He being ſecured from ſuch Blaſphemy, by the Amulet of Infallibility: But, alas! what ſhall we do with our poor Infallibility?* And charge us all with a bold pretence to it; and ſeem'd to wiſh *that in time we may flee out of that Houſe, whoſe chief Pillar begins to Crack*, p. 8. wherein they appear as Miſtaken in their Accuſation, as vain in their manifold Scurrilities; and as Impertinent in their Contemning Principles from Perſonal Failings, Miſtakes or Miſcarriages; which is like ſuch an Argument as this, *Some Men have been deceived, have erred from the Truth, from the right Way, from the Faith of Chriſt: Therefore all Men.* The beſt of Saints, and the higheſt Grown in the Truth, in the Faith of Chriſt, and moſt eſtabliſhed in him, are Deceiveable, and may Err, and fall away from the Truth, from the right Way, and from the Faith of Chriſt; I deny the Conſequence: A more Secure, Safe and Eſtabliſhed State, in Chriſt, by his Aſſiſtance, is attainable through ſincere Perſeverance in Grace, and Abiding in him; but this point I refer to the 3d Chap. *Of Infallibility.*

To their charging *E. Burroughs* Anſwer, to a Queſtion put, as not *direct, honeſt*, but *dodging like a Jugler*, &c. p. 8, 9. The Queſtion was, *Is that very Man, with that very Body, within you, yea or nay?* E. B's Anſwer was, *The very Chriſt of God is within us, we dare not deny.* On which I made this Obſervation, *viz.* To inſtance this as a proof of Blaſphemy againſt us, is to charge the holy Apoſtle with Blaſphemy, 2 Cor. 13. 5. *Examine your ſelves whether you be in the Faith, prove your own ſelves, Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates?* Query, was not this the very Chriſt of God, ſuppoſe ye? Or is there any more than One Lord Jeſus Chriſt? 1 *Cor.* 8. 6. There is but One Lord Jeſus Chriſt, that is the very Chriſt of God; conſequently their Charge brands the holy Apoſtle's Doctrine with *Blaſphemy*: But now the caſe

caſe is altered, they ſeem more Cool and Mild, they ſlide off from making it Blaſphemy, to make *E. B's* Anſwer therein not direct, but dodging more like a *Jugler*, than a Diſputant; yet, to go round again, they'll needs have *G. Whitehead* his *chief Faculty to lye in ſtraitning the moſt crooked Doctrines, and ſetting them right; and to ſhape the moſt ugly deformed Blaſphemies, that they may appear moſt divine Truths*, p. 8. (which is not true) and why ſo? for owning the *very Chriſt of God within us*, according to the Apoſtle's Doctrine, *Jeſus Chriſt is in you*. So that they do not hereby diſcharge themſelves of Blaſphemy, but the more fix it upon themſelves, tho' they would fain wind off, by their contrary Conceſſion to the Truth of what we hold, *viz. We heartily own his* (i. e. Chriſt's) *Appearance in the Fleſh, and in the Spirit; his Perſonal Appearance in the Fulneſs of time, and his Spiritual Appearance in every true Believer*, p. 8. *and we agree to the Truth*, i. e. *That Chriſt is only Spiritually in Believers*, p. 9. But wherein is *E. B's* Dodging and Jugling in's Anſwer? 'Twas it becauſe it was not direct in all the Terms of the Queſtion, *viz. Is that very Man, with that very Body, within you, yea or nay?* Was a fooliſh and unlearned Queſtion, and as ſuch to be avoided, 2 *Tim.* 2. 23. *Tit.* 3. 9. And he did well to avoid and evade the Terms thereof, and Anſwer in ſafe Terms: Would it be a wiſe or learned Queſtion, to ask a Believer, *If Chriſt's very Body, of Fleſh, Blood and Bones, be in him* (i. e. in a literal Senſe, as the Terms may be taken, being without Diſtinction) tho' every true Believer, in a ſpiritual Senſe, partakes thereof? *He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him*, ſaith Chriſt, *John* 6.

We have reaſon both to queſtion, and to avoid unlearned Queſtions, and not to Anſwer them in their own Terms, as our Lord Chriſt did to thoſe Chief Prieſts and Phariſees, who tempted and ſought to enſnare him with their Queſtions. Read *Matth.* 21. 23, 24, 25, 26, 27. & Chap. 22. 15, 16, 17, 18, 19, 20, 21. and ſee *John* 8. 5, 6, 7, 8, 9, *&c.* Did Chriſt Anſwer their Queſtions in their own Terms? No, ſure: Was he therefore to be cenſured for *Dodging or Jugling?* No, ſure: How unjuſtly cenſorious therefore are theſe Men, only to deem an Anſwer Blaſphemy, when 'tis according to holy Scripture; another while to judge it *Dodging and Jugling*, becauſe not in the very Terms of a fooliſh and unlearned Queſtion? Thus varying and inconſiſtent, both with Truth and themſelves, are theſe lofty, ſevere and conceited Judges?

CHAP.

CHAP. II. *Of the Soul.*

THese Rectors have greatly wronged me in this Point, together with their Scurrilous and Satyrical Insulting, much unbecoming their Pretensions, of Priests being the *Council of God*; and that they themselves can do nothing against the Truth, but for the Truth; as in their *Epistle* and *Preface*, p. 4, 8.

I have answered them Conscienciously about this point, in my *Truth and Innocency*, p. 7, 8, 9. and am not Conscious to my self of Apologizing for *Blasphemy*, no more than of *making a Panegyrick upon Vice, or representing Whoredom and Drunkenness to appear the greatest Instances of Chastity and Temperance*, as is unjustly insinuated against me: *Why* (say they) *here's the Man*, G. Whitehead, *can do the feat*; *All these horrid Blasphemies, with a little Hocus Pocus of his Sophistry, are changed into true Quaker-Orthodoxy*, p. 9. What foul and bitter Scorn is this! I have not demerited any such Treatment in my distinguishing upon *G. F.*'s words, about the Soul, in a two-fold sense, as namely, *1st*, Was not **that** of God, and of his Being, which *came out from God*, viz. God breathed into Man the *Breath of Life*, and he became a living Soul? It was to this *Breath or Spirit of Life*, as immediately coming from God, that his words [was not *That* of God, and of his *Being*, and that *came out of him*] related, meaning that divine Breath, or Spirit of Life, by which Man became a living Soul, *&c.* and this does distinguish between the Divine *Being*, and the Creature, *Man*, and not confound their *Beings*.

2. The *Soul* being in Death, in Transgression, so Man's Spirit there not sanctified, *&c.* These words of *G. F.*'s relate to Man's *Soul or Spirit*, and not to the *Being*, Spirit or Breath of God, for that never sinned, that never was in Transgression, nor Unsanctified. I have also plainly confessed, the rational Soul or Spirit of Man (which God, by his divine Word, formed in Man, *Zach.* 12. 1.) not to be the very Being of God, tho' Immortal, but that 'twas a Creature, *made* or *created*, as Man was made a living Soul, created in God's own Image: What therefore I have Apologized, results in this, *viz.* 1. That the Spirit of God is not a Creature, but of God's own Being, essentially God. 2. That the rational Soul or Spirit of Man is a Creature; 'tis not God, who made it: Yet, as made by him, we are so nearly related to him, that we are said to be his

Off-spring,

Off-spring, Acts 17. 29. (whereby we must needs partake of his divine Life and Seed in us, as the Sprout or Branch partakes of the Life and Vertue of the Root whence it Springs and Grows) and as restored and united to God by Christ Jesus; there's that near Union known, that he that is joyned to the Lord, is said to be *one Spirit*, 1 Cor. 6. 17. But to these Mens telling us, of *Mother* Juliana, *in one of her Enthusiastick raving Fits, she tells us, we are substantially united unto God, our Soul is Oned to God: Between God and the Soul there is right ought; God is its Maker, to whom it is Oned*; (and the very next words they add) *But* Whitehead *cries out amain, Where is the Blasphemy in this?* As if I had vindicated these very words of *Juliana*'s, as they cite them; I must needs say, these Men are very unfair in this kind of dealing with us; they would not be so serv'd, I think. Our spiritual Union with God, in Christ, is not to say, we are so substantially united or oned unto God, as to make our Souls one Substance with God; I own no such Position; but as these Men confess, on 1 *Cor.* 6. 17. 'The Man 'that is joyned to the Lord, is one Spirit, one Spirit with God; 'that is, one with him Spiritually, we are one with God moral-'ly, by Faith and Love, and other Graces of the Spirit, or fede-'rally one, by Compact and Covenant, as the Wife and Husband, p. 9. 10. Well, however, here's an Oneness granted, between God and Man, that he that's joyned to the Lord, is one Spirit with God, one with him Spiritually; as also, that we are one with God Morally, by Faith and Love, *&c.* as also, by Compact and Covenant (which I think is a Confession plain enough, tantamounting to what I have said or vindicated, of the sanctified Soul's Union with the Lord; *That God and the Soul may be One (as explained before) nay, in the same manner, One Spirit, because God is a Spirit*; thus far they confess, p. 10. which does abate the Controversie considerably; but, say they, *God and the Soul cannot any ways be one Soul, because God is not a Soul at all. Every good Man is one with God, but not one Man; and every good Soul is one with God, but not one Soul, because God is neither a Man nor a Soul*, p. 10. They have shewn some cunning in these words; 'tis true, God is not a Man, neither is the Soul or Spirit of a Man, God; But what difference do they make between the Spirit of a Man, and the Soul of a Man, that a Man joyned to the Lord, is one Spirit with God, but not one Soul with God? They tell us, God is not a Soul at all, but yet confess him to be a Spirit; 'The *Soul* in Scripture is variously taken, I told them it is sometime put for God (*Prov.* 6. 16. *Heb.* 10. 38.)

'He

' He being the Great and Universal Soul and Life of Mankind, ' even the Soul of the Soul, the Life of the Soul (as some phrase it) as *Augustin*, *De multiplicibus beneficiis Dei*, saith, *Deus vita animæ meæ per quam vivo.* O God! the Life of my Soul by which I live. To this they do not answer. In the *Christian Dictionary*, by *Tho. Wilson*, and others, they say, *Soul* in the Greek hath the name of *Breathing* and *Respiring*, and therefore sometimes is used for the Breath, *Job* 41. 12. & 34. 14, 15. also *God himself*, Prov. 6. 16. yea, his *Soul* abhorreth Seven; also, *a Sensible and reasonable Creature, such as Man is*, Gen. 2. 7. Now, if the Soul hath the name of Breathing and Respiring, yea, sometimes of God himself; How agrees this with these Mens saying, God is a Spirit, and *not a Soul at all?* But that the Soul of God is mentioned in divers Scriptures, see *Prov.* 6. 16. *Isa.* 1. 14. & chap. 42. 1. *Heb.* 10. 38. Whence I may argue, If the Mind, Will and Word of God, be God, (as is confessed) then the Soul of God is God; But the Mind, Will and Word of God, is God; therefore the Soul of God is God: And why is it more Blasphemy to say, The Soul brought up into God, becomes one Soul, than to say, He that is joyned to the Lord, is one Spirit with God, one with him Spiritually? 'Tis a Spiritual Union still we aim at, between God and Man, not to render them of one Substance or Essence; we are satisfied with such a Spiritual Union, such a Moral and Covenant Union, as is confessed.

Upon my mentioning the divine Breath, or Spirit of Life, which came out from God, *G. F.* having explained himself in these words, *viz.* God breathed into Man the Breath of Life, and he (*i. e.* Man) became a living Soul. These Men Shamefully and Atheistically Scoff, *viz. After all, let* Whitehead *tell us, what is meant by the Breath of God? Does he think, that God really Breathes, or has Lungs to Breathe with?* They might as well have asked, What is meant by the Spirit of God? Which is all one, as to say, The Breath of God, if *Spirit* signifies *Breath*: What a Fooliſh and Atheistical Question is it, therefore to ask, *Does he think, that God really Breathes, or has Lungs to Breathe with?* They ought to speak more Reverently of God, the most holy and Infinite Spirit.

They quote *Great Mystery*, p. 100. *That which came out from God*, &c. This was the divine Breath of Life, as appears by the antecedent words, God breathed into Man the Breath of Life, and he became a living Soul; which *Soul* (says he) Christ is the Bishop of (as in the place quoted) and this must be of Man,

as he that became that living Soul, by the Breath of Life; God breathed into him, which is not to say, Christ is the Bishop of God's Breath, as these Men absurdly would infer. They quarrel about words, without justly comparing matters, especially where not adapted to their Sense, which *G. F.* was not apt to humour. Their comparison is as unapt in this case; *God breathed into Man the Breath of Life*, &c. *Speech being caused by the Breath, and that is no more than a Will to Create* (say they) *yet, when God spake the Word, and it was made* [Then his Speech was the Execution of his Will, 'twas the Act of his Will. But they add] *And it would have been the same, if he had said, he breathed a Being into the Sun or Moon, they being created by his Powerful Word, or Breath, as well as the Soul*, p. 10. l. 5. *ab ult.* That they and the Soul of Man were created by his powerful Word, we question not; but I cannot make good Sense or Comparison of these words, i. e. *He breathed a Being into the Sun or Moon*, as if they were the Sun or Moon before they had a Being: He gave them their Beings, by creating them, it's true; but how did *he breathe a Being into the Sun or Moon?* What *Beings* were they before? And what *Being* breathed he into them? Tho' it is truly said, *By the Word of the Lord were the Heavens made, and all the Host of them by the Spirit or Breath of his Mouth*, Psalm 33. 6. By his breathing into Man the Breath of Life, and his becoming a living Soul thereby, surely there is something more peculiar to Man (i. e. of the divine Nature and Image of God) than to the Sun or Moon, tho' excellent Creatures.

To their Question, *Can any thing that is God, as the Will, the Word, or the Breath of God is, Come out of God? As if any thing of God could be divided, or separated from God*, p. 11. Answer, I thought these Men (with their Brethren) had owned the Spirit of Truth, the Holy Ghost, to be sent, to proceed from the Father and the Son; yet not so, as to be divided or separate from either: Our Lord Christ saith, *But when the Comforter is come, whom I will send unto you, from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall Testifie of me*, John 15. 26. And *the Comforter, which is the Holy Ghost, whom the Father will send in my Name; he shall Teach you all things*, John 14. 26. And the Son of God himself said, *If God were your Father, ye would love me, for I proceeded forth, and came out from God*, John 8. 42. I hope these Men will not deny the Holy Spirit, nor the Son of God, to be God, or of his own Being; yet their being *sent*, or proceeding,

ceeding, or coming out from God, is not to divide or separate them from God, but to manifest themselves in Power, Operation, Ministry and Influences. Therefore to say, That which comes out from God (as his blessed Son and Holy Spirit did and do) is of God's *Being*, *Is no rank putrid* (i. e. stinking) *Blasphemy*, as these Men (with great Impudence) furiously affirm, p. 11. Let them take their Blasphemy to themselves, and once be ashamed of Branding us therewith!

They Defame and Mock on still, *viz.* Is it such a matter for Quakers to be Inconsistent as their Tutor was? What Tutor? They tell us, He that said, *Sometimes thou art the Son of the living God, and sometimes, If thou be the Son of God*, p. 11. which was the Devil: But we thank God, the Devil is none of our Tutor; we deny the Devil, and them too, who have grossly belyed and defamed us in this their Book (I am answering) and their other Invectives.

Again, they tell us, *There is a spiritual Lunacy that Possesses Quakers, so that they speak Orthodoxly by Fits, they are not always in the raving mood of Blasphemy, tho' the mad Fit was upon* Penn *and* Whitehead in the *Sandy Foundation*, and in *Light and Life*, &c. It would make one Smile to see what great Labour and Pains these Rectors have taken to write such a great Book (as this their Reply) to a People they deem Lunatick and Mad; that such Rectors, so Great, should spend so much precious Time, in Writing such a large Piece against Lunatick and Mad Folks (in their esteem) and Three of them to be in Travail near a Year's time, before they brought forth the Birth, to Revile, Reproach and Deride the People called Quakers; who, if so, in such Lunacy and raving mad Fits (as these Men represent them) they had more need to Pity and Pray for them, than to Reproach them, or publish such bitter and furious Books against them, tending to Incense the Government to Persecute them. They profanely Scoff still, *viz. The mad Fit was upon* Penn *and* Whitehead, *against the Trinity, and the outward Blood, when their Moon, their Light within them, was at the Full; that Light Waining now a-pace, they begin to speak soberly of both*, p. 11. Doth such Treatment become Reverend Clergy-men, thus profanely and scurrilously, not only to defame us, but against the Light within, sincerely professed by us, according to Holy Scripture-Testimony of and for the true Light? Oh! for Shame, irreverent Priests, be ashamed of such putid Profaneness.

Again,

Again, in their Cavils they must have another fling about the Soul, to put me upon this Test, *viz. Tell us, upon the New Quaker Oath, as God is thy Witness, whether thou thinkest such words as these to be Blasphemous*, viz. *That the Soul is without Beginning, and Infinite in it self, and by consequence God?* Quoting *Great Mystery*, p. 91. p. 11.

Answ. 1. *The new Quaker Oath*, &c. False in Fact and Form, there's no such Oath, neither have these Men any legal Authority, to require either Oath or Declaration of me; they are but Arbitrary Usurpers herein; and I deny their Authority, 2. I find not these words in the place quoted, nor asserted, *That the Soul* (or Spirit) *of Man is without Beginning, and Infinite in it self*; but rather the contrary, in the very Page quoted, viz. *That the Soul being in Death, in Transgression, Man's Spirit there is not Sanctified:* Was this then like to be the Infinite God? *viz.* The Soul or Spirit of Man, that was in Transgression and Unsanctified; Could this be intended of the Infinite God? No sure: Therefore these Men unduly Insult against me in this matter, viz. *Why then dost thou not yield up thy Friend and Apostle to be bored through the Tongue for a Blasphemer?* p. 11. *ibid.* Do but see what these Men would be at, if they had Power; but God be thanked, their Horns are shortened, and the Person whose Tongue they would have bored thorow, is out of their reach; honest Man, he is at Rest, where the Wicked cease from Troubling, and the Weary are at Rest. Did you ever hear of such famous Judges as these, that would have a Person bored through the Tongue, above Ten Years after he is Dead? They take it for granted, *1st*, That they have convicted him of Blasphemy from my Silence, upon a *nihil dicit*; I do not think they would be so served and convicted of every Charge that has been, or may be justly given against themselves, which they do not, or may not Answer particularly, and expressly to; neither is the *nihil dicit* justly placed upon me, because my answer was more Comprehensive and Pertinent than their Answer or Reply, divers particulars thereof being untouch'd by them.

2*dly*, *That when he said, The Soul was one Soul with God; he must mean substantially one, because he makes it without Beginning, and Infinite in it self, that is, the same with God* (say they) p. 11. *Ibid.*

Answer, *1st*. I have read the place quoted for these Assertions, *Great Mystery*, p. 91. with many other Passages; and I say again, I find them not so asserted, of the Soul or Spirit of Man, which being

being confeſſed to 'have fallen into Death in Tranſgreſſion, and into an unſanctified State, is alſo capable of being ſanctified and ſaved by Chriſt, the ſecond *Adam*, when turned to his Light, *&c.* as more fully in the very place quoted, *Great Myſtery*, p. 91. All which, with much more of the ſame import, could never mean, That this Soul or Spirit of Man (thus mutable) could be of the ſame Subſtance or Being with God that created it; this being alſo directly contrary to our Principle, which diſtinguiſheth between *That* which ſaveth, and *That* which is ſaved; and if Man be a Creature, then his Soul is a Creature; but Man is a Creature, created in the Image of God, made a living and rational Soul; 'tis the Breath or Spirit of the Almighty, to which *Infiniteneſs* is aſcribed, and I believe was intended by our Friend, and not to the Creature, Man, tho' his *Soul* be *Immortal*, and continues in *Immortality*, by that *divine Principle*, *Word* and *Spirit* of *Life* in him, ſo that there's ſomething *Infinite* in the Immortal Soul.

2. Tho' there be a true and ſpiritual Union between the ſanctified Soul and its Maker, as theſe Men have confeſſed, How Man is one Spirit with God; and that we are one with God Morally by Faith, and Love, and other Graces of the Spirit, *&c.* (which ſeems ſome of the beſt of their Writing) yet they have wronged the Quotation, *Great Myſtery*, p. 91. in ſaying, *He ſaid, The Soul was one Soul with God*; and then make their own Inference, *He muſt mean ſubſtantially one*, which I deny: I'll cite the place more truly and fully. 'So every one being turned to the Light, 'which Chriſt, the ſecond *Adam*, hath Enlightened them withal; 'they ſhall ſee the Biſhop of their Souls, Chriſt the Power of 'God, which is Immortal, brings the Immortal Soul into the 'Immortal God, Chriſt their Sanctification, who Sanctifies their 'Spirits and Bodies, and brings the Soul up into God, from whence 'it came, whereby they come to be one Soul. Thus *Great Myſt.* p. 91. *ibid.*

Note, Here 'tis not ſaid, *One Soul with God*, much leſs, *One Subſtance with God*; after *One Soul*, they have added, *with God*: whereas, in the place recited, 'tis, *Their Souls*, in the Plural mentioned, which Chriſt is the Biſhop of; and why may not the words [*Whereby they become one Soul*] be relative to this Plurality of Souls, *i. e.* That in Chriſt they come to be one Soul, as well as a People of one Heart? But if they'll have them relative to God, I hope they may as well own One Soul with God, as One Spirit with God, in a moral Senſe, as they confeſs,

We

We are one with God morally, by Faith and Love, tho' not Eſſentially; we do no more own the rational Soul or Spirit of Man to be the very Eſſence of God, than we own the Creature, Man, to be his own Creator.

To their Scoffing at *G. F*'s great Ignorance, and religious Madneſs (as they falſly infer from *W. Penn*'s ſaying, *He obſerved no nicety of Expreſſion*) p. 11, 12. and comparing him to *Brother* Franciſ, *the Father of the* Franciſcans, *whoſe Converſion was owing to Dreams and Viſions (as Father* Fox *upon a* Northern Mountain) *he had no Teacher, but he learn'd all by Inſpiration; and the People flock'd about him like a Mad Man, and gave him the common Civility, of ſuch People to Mad Folk, Dirt and Stones; and that* Loyola *had never learn'd his Letters, yet never without Viſions and Revelations; and that when he was brought before the* Spaniſh Commander, *he would not ſo much as pull off his Hat to him; that he ran up and down, Praying in the Streets.*

And what of all this Story, together with all their manifold Scoffs and Flouts? What do they prove againſt us, or againſt our Principle, or Faith, for *Inſpiration, Viſions* and *Revelations*, from the Almighty, by his holy Spirit, according to his Promiſe? *Joel* 2. 28. *Iſa.* 44. 3. *Acts* 2. 17, 18. Is there no divine Inſpiration, Viſion or Revelation, becauſe Popiſh Authors and Fathers have pretended thereto? Or, muſt all be deemed Papiſts, who hold ſome Truths they do? As that there is *One True God, One Lord Jeſus Chriſt, One Holy Spirit*: Do not you Rectors Profeſs theſe, as well as Papiſts? Are you therefore Papiſts, or belonging to ſome of their Orders? I think you would not eſteem this, or ſuch, good Logick! But the Quakers (ſo called) are ſo Deſpicable, in your lofty Eyes, that any Dirt and Stones will ſerve to fling at them! And what do you infer from all your precedent Compariſon, and Deriſion againſt *Inſpiration, Viſions* and *Revelations*? You tell us, *viz. So that Quakery we now ſee is a little Older than we thought, and derives it's Pedigree ſome Hundreds of Years, from Ancient and Honourable Families, two great Saints of the Church of* Rome, *St.* Francis *and St.* Ignatius, *tho' rather from the latter*, p. 12.

But for all your haſte, you are miſtaken in this, as well as in your other Contemning Compariſons; your ſcornful Term *Quakery*, proves nothing of ſuch *Derivation*, as you caſt on us, it relating to the Nick-name *Quakers*, given ſome of our Friends, by their Perſecuting Adverſaries, becauſe of their Trembling at the Word and Power of the Lord God, as many of his Servants and Prophets

Prophets have done, who were long before those your Honourable Families of Popish Saints were; and also, there has been true Preaching, Prophecying and Warning given in the Streets too, by some of the Lord's Servants, *Jer.* 11. 6. *Jonah* 3. whereby they are never the more entituled to Popish Families: But pray, whence do you derive your Pedigree to your Priesthood, to your Sprinkling Infants with the Sign of the Cross, to your Organs, and Musick in your Churches (so called), to your Bowing before the Altar, to your long black Robes, and white Surplices, and to your taking Tithes, *&c.*? And whether you in these, or a poor humble Quaker in Preaching Repentance, *&c.* in the Streets, do most resemble the Popish Priests and Clergy?

To the Question they would impose upon me, *viz.*, *To tell them whether, as the words lie in the Citation, they are Blasphemy or no?* Which words they repeat over and over, out of *Saul's Errand*, printed 1654. p. 8. *He that hath the same Spirit that raised up Jesus Christ, is equal with God.* They first give Judgment, that they are *Blasphemy*; and then question, whether they are or no? I Answer, *I suppose not*: I cannot deem them such, though *Defective*, or not warrantably expressed, for want of better *Distinction*. Howbeit, the word *Equal* hath a milder Acceptation, than in Essence and Greatness, *&c.* (as they seem to take it, in the large Extent) as *Just*, *Righteous*, and *Equal*, are made *Synonimous*, Col. 4. 1. *Give unto your Servants, τὸ δίκαιον καὶ τὴν ἰσότητα, that which is Just and Equal*, &c. See *T. C*'s Lexicon; as also, the Copious Dictionary, *Æqualis ab æquo*, is like, *Just*. Wherefore to say, *He that is endued or led by the same Spirit, that raised up Jesus, is Like God, is Equal or Just with God*; This is no *Blasphemy*; it is not said, He is Equal to God (*i. e.* in Essence or Greatness) for that were *Blasphemy*, to say of the *Creature*, but not of the *Holy Spirit*.

Having fully answered them in this matter, and denied the words, as there printed, in *Saul's Errand* (without Distinction) to be according to *G. F*'s Sense, or ours, and so far vindicated him, and *F. Howgill*, from these Men's foul Imputation of Blasphemy; as partly from their own Explication, as well as mine, that I refer the Reader to my Answer at large, in *Truth and Innocency vindicated*, p. 9, 10, 11. the greatest part whereof these Men have not so much as touched. *G. F*'s own Explication they cannot Gainsay, 'That the Holy Ghost, and the Son, is Equal 'with the Father in Power and Glory; then, if any come to 'witness the Holy Ghost, they come to witness **that** which is

'Equal in Power and Glory with the Father: What if they 'come to witneſs the Son revealed in them (which he that hath 'not him, hath not Life) do they not come to witneſs him 'who is Equal in Power and Glory with the Father? As in *Great Myſt.* p. 100.

And by the Equality *F. Howgill* mentions, he means the *Unity* that is in the one Spirit, and between the Son and the Father; as he that's joyned to the Lord is one Spirit. *And if he be one Spirit with God, and we One with God morally, by Faith, and Love, and other Graces of the Spirit* (as theſe Men confeſs, p. 9, 10.) Are not ſuch as are joyned to the Lord, in the ſame ſenſe, morally *juſt* and *true* with him, and by a living *Reſemblance* or *Likeneſs* of him, who has renewed them into his own Image, by the Power of his Holy Spirit, that is, into his Righteouſneſs and true Holineſs, ſo as to be partakers thereof, and of the divine Nature in Chriſt Jeſus? And not an eſſential Equality between them (being Creatures) and Him that created and renewed them, as I have more fully explained in my ſaid *Truth and Innocency.* But many may have the Spirit of God only in its firſt Operation, Reproving and Convicting them of Sin, and not be ſo renewed and joyned unto him, ſo as to become one Spirit, or to be united unto him in his own Nature and Image; his Spirit is in them, is doing his Work, before it be ſo far done. The words before-cited and objected, out of *Saul's Errand*, ſeem accidentally miſ-ſtated; for according to *G. F.*'s own Senſe given, they ſhould either be, *The ſame Spirit that raiſed up Jeſus Chriſt is Equal*; *or, he that hath the ſame Spirit which raiſed up Jeſus, hath* what *is Equal with God*; and therefore 'tis an impertinent Queſtion, to ask, *Do words ſlip accidentally from the Mouth of the Lord?* No; but poſſibly there may be ſome defect or failure in Mens Expreſſing, Writing or Printing them, by ſome undeſigned Accident or other; and as falſe as Impertinent do theſe Men appear, in telling us, *F. Howgill very Ingenuouſly owns, that they are* Fox's *(i. e.* the words before charged out of *Saul's Errand) and is ready to fall foul upon* Whitehead, *as well as his other Opponents, calling them, even Beetles and Owles for ſtumbling at ſuch a Straw*, &c. p. 13. both which are Untrue; and I know no reaſon he had ſo to fall foul upon me; and as falſe it is, That *he ſaith, ſilly Creatures, and blind Buzzards, to be offended at ſo light, ſo trivial a Blaſphemy*, p. 13.

The words objected againſt *F. H.* [*i. e. They that have the Spirit of God, are Equal with God*] he neither accepts them, as his

own

own words, nor answers them in the same Terms (as he saith, by *some* objected, not by himself then) but in his own Terms, different from them, expressly thus, *viz.* 'He that hath the Spirit 'of God, is in *That* which is Equal, (as God is Equal, and his 'Ways Equal: And he that is joyned to the Lord, is one Spirit. *Note*, Here he understands *Equal* in a threefold sense: 1. As relating to *That Spirit*, which is of God: 2. To the *Justness* of his Ways: 3. To the *Unity*, that is between the Lord, and such as are joyned to him, which varies from the Terms of the Objection.

They pass a Judgment against me from their own apparent Perversion, my observing, 'Here the *Equality* is placed between 'the Father and the Son, as the Union is between him and them. This they call a most *evident Falshood*, when they have perversly subjoyned this Observation next to these words, viz. *There is Equality in Nature, tho' not in Stature:* To these words they make me say, *Here the Equality is placed between the Father and the Son, as the Union is between him and them*; whereas this first part of my Observation was upon these words of *F. H*'s, viz. *When the Son is Revealed, and Speaks, the Father Speaks in him, and Dwells in him, and he in the Father, in* **that** *which is Equal.* 'Here (said I) 'the Equality is placed between the Father and the Son, as the 'Union is between him and them who are joyned to him in Spi-'rit, and live and dwell in **that** Spirit which is *Equal.* And then, for the Unity or Oneness, between the Father, Son and them, I cited Christ's own words, *John* 17. 21, 22, 23, 26. Considering the Perversion before, in their mis-placing my Observation, with many other Abuses, I may return their Censure against me, upon themselves; if they have not *Æs triplex circa pectus*, their Conscience must feel Remorse for their Perversion, Scorn, and Insulting thereupon; who therein proceed again, on my words, 'The Equality in Nature relate to the divine Nature, 'which the Child of God partakes of in Measure. They say, *Did ever any one hear before now, of an Equality to the divine Nature in Measure?* Neither did I so say; they still Pervert; surely there's no Inequality between God and his own divine Nature; and that the Child of God partakes thereof in Measure; this is neither Blasphemy nor Non-sense: I presume they will not say, that the Saints being made Partakers of the divine Nature, as 2 *Pet.* 1. 3, 4. was not by Measure, but the Fulness of the Godhead, that being only ascribed to Christ, *To whom God giveth not*

the Spirit by Measure, John 3. 34. *but in Fulness, as it hath pleased the Father, that in him should all Fulness dwell.* And his receiving the Spirit not by Measure, implies others may receive it by Measure, as it is by those who come to him, and to be truly joyned to him as their Head; tho' the holy Spirit, the divine Nature, and Gifts thereof, are Infinite, and immense in the Fulness, as in Christ; yet our Knowledge thereof, our Sense, our Experience, and Participating thereof, is both Gradual, and by Measure, for *to every one of us is given Grace, according to the Measure of the Gift of Christ*, Eph. 4. If a thirsty Man comes to Drink at a Well, Spring, Fountain or River, he drinks measurably so much as he needs; the Spring, Fountain and River remains the same. The Soul's drinking at the Fountain of Life, and of the Water of Life, is by Degrees or Measure, tho' the Fountain it self be Immense and Inexhaustible. The *Seed of eternal Life* in Man, *The Word of Life*, *The Kingdom of Heaven*, compared to a Grain of *Mustard Seed*, and to *a little Leaven*, and to *a lost piece of Money*, and to *a Pearl hid in the Field*, and to *Talents*; do all bespeak Degrees and Measures, as *in us*, though that Kingdom in it self, and the Power, and Glory, and Fulness thereof, be of Infinite Extent and Greatness.

They say, *The design of* Howgill *was, to prove a good Man was Equal with God.* Whereas, it was to prove, Unity between them in *That* (*i. e.* in that Spirit) which is *Equal*, or One with God, as he that is joyned to the Lord, is one Spirit; and not to prove a good Man essentially Equal with his Maker, nor Equal in Majesty, Power and Glory, *&c.* Yet a good Man so far *Resembles*, and is *Like* his Maker, as he bears his Image, and is therefore said to be *The Image and Glory of God*; 1 Cor. 11. What do these Men say to this? Is there *no* Resemblance, *no* Likeness, *no* moral *Equality* in any respect, between the Good Man, and God his Maker? Is there no being Perfect (*i. e.* for God's Children) as the Heavenly Father is Perfect? No Purifying, even as he is Pure? No being Righteous, even as he is Righteous? What then will these Men do with these Scriptures? *Matth.* 5. 48. 1 *John* 3. 3, 5, 6, 7, 9. They dare not say, They are Blasphemy, but they dare give their Meanings to them, to restrain them to their own Principle, against a Sinless Perfection, and so cloud and evade the very Sense of Holy Scripture. I conclude, upon the whole matter, That our deceased Friends, *G. F. F. H.* and I, agree in this very point, That no Man can be Equal with God in Majesty, Greatness, Power,

Power, Glory and Wisdom, but his Only Son and Holy Spirit, according to *G. F*'s Sense; yet, that *He that is joyned to the Lord is one Spirit*; and the Unity or Oneness that is between Christ and his Church, he compares it to that which is between him and the Father (*John* 17. 21, 22, 23, 26.) according to *F. H*'s Sense.

I grant, that to write one thing, and mean the contrary, is not honest; but the Mens Consequences are unjustly deduced from my Interpretation of our Friends words; as to say, by *Equal* he meant *not Equal*, by *Infinite*, *not Infinite*, *by a part of God*, *not a part of God*, &c. p. 14. For by *Equal*, *Infinite*, or *That* which is of the Being of God, *&c.* They meant, That Spirit, or divine Breath of God, which he breathed into Man, whereby Man became a living Soul, as before fully spoken to. And I have put no sense upon our Friends words, but what I really believe, and also find, to be the Author's own sense, and what moderate sense also the words themselves will bear, together with the sense of Holy Scripture, which I Conscientiously desire to keep to, and to the form of sound Words therein contained: Yet, nevertheless, it does not always hold true, *That words must be conceived to signifie what in the common usage and custom of the Country they import, that being* (say these Men) *vis & norma loquendi.* I say, this will not hold in Divine and Spiritual Matters, tho' it may in Temporals, for Christ calls himself, *The Door*, *The Vine*, and he is called, *The Branch*, also, *The Bright and Morning Star*, &c. must we then conceive of Christ to be all these in a literal Sense, according to common usage of the Country? Who know well what a Door, a Vine, a Branch, *&c.* means, in common Acceptation, without a Figure? (besides, some words have various Significations) But I suppose these Men will allow of divers Figures, Metaphors, Allegories, Allusions, Metonymies, Synecdoche's, Enalagies, and some Hyperbolies in sacred Scripture, and in their Interpretations upon the same; but are so partial, as not to allow us, or our Friends, the Interpretation of their own words, without a great many Flouts, Jeers, and Non-sensical Consequences, to represent us Blasphemous and Contemptible, for which Injustice they are accountable to the Righteous Judge of all.

CHAP.

CHAP. III. *Of Infallibility.*

BY *Infallibility* I understand Certainty and Undeceivableness: *Infallible*, not to be Deceived, True, Certain, as *Infallible Proofs*, Acts 1. 3. τεκμηρίοις, *certain and undoubted Proofs*; So that I take *Infallible* to import both the Truth and Certainty of a Matter or Thing; and a true and certain Judgment, and stedfastness in the Truth, and Way of Life; and only attainable by the help and powerful Assistance of Christ, by his Light and Spirit, which being Infallible (as are the Teachings thereof) guides his true Followers into all Truth. And under these Considerations, I design to Examine and Answer these Rectors about this Point.

They begin with Scorn and Falshood in their first Line, *viz.* And now for *Infallibility*, *the grand Sinew of Quakery and Popery too.*— The Comparison is unjustly to Deride us, and false of Popery, which I deny *Infallibility* to be the grand Sinew or any Strength of, (whatever it pretends thereto) and leave these Men to prove the same.

As to the Matter in Controversie, in the first place let it be noted, That we do not attribute this *Infallibility to our selves*, as we are mis-represented, p. 14. What Certainty or Assurance we have, in the Way or Ways of the Lord, and what Stability or Stedfastness any may have, and ought to have therein, so as not to Err therefrom; this is given them of *him*, who is the *Giver* of every Good and Perfect Gift: And 'tis not of our selves, nor of the humane Faculties, or mutable Will of Man, nor by our selves, attributed or given to our selves; we can of our own selves do nothing, our sufficiency is of God, in Christ Jesus, who said, *Without me ye can do nothing*, John 15. 5. It is through him that Enlightens and Strengthens us, that we are enabled to do those things necessary on our parts, and required of us, in order to attain a heavenly Kingdom; as 'tis necessary that we certainly Know, and be infallibly Assured of the Way to Heaven and Happiness; and when we Know it, to Persevere and Walk therein, so not to Err, nor turn aside from that Way of the Lord, consequently not to be Deceived nor Seduced from the same Way; which Perseverance and Stability, tho' it be by the Assistance of the divine Grace, and Power of Christ, it requires Faith, Diligence and Attention on him, on our parts; for, *By Grace, through Faith, are*

we

re ſaved, and that not of our ſelves, *It is the Gift of God*, Eph. 2. 8. With great Reverence to God, and true Faith, in Chriſt, in whom is our Help, we ought to conſider this Point, all ſelf-Confidence and Boaſting being excluded, as having no ſhare in this Certain and Undeceivable State; but the Humble ſelf-denying Chriſtian-Believer attains to it; the Godly Man and Woman, who truly love the Lord, truſt in him, and fear to offend him: Howbeit, if any of us ſhould be remiſs in our Duty of Attention upon the Spirit of Chriſt, and follow our own Spirits, and lean to our own natural Underſtandings, or humane Reaſon, we may Err and Miſtake (as I have told them.) and if in any Word or Expreſſions any Miſtake happens, I would not have that placed upon the Spirit, or made an Argument againſt a certain unerring State being attainable, by cloſely adhering to the Spirit, for a growth and ſtability in the Truth.

Now, let's a little obſerve how theſe Men make their Eſſays to oppoſe, and pull down the Houſe upon our Heads, *i. e. Of Infallibility*, viz. *We ſay then, It is an Attribute incompatible with a Creature, even Angels in Heaven, for ſome of them have Fallen; and that all do not ſo, is not to be imputed to the Perfection of their created Beings, but to the Will and Counſel of God, Eſtabliſhing and Upholding them*, p. 14.

Anſw. 1ſt, I deny that an *undeceivable* and *never-falling State*, from the Way of the Lord, is ſuch an Attribute as is *incompatible* (i. e. not agreeing) with any Creature; for this would exclude the moſt Glorious Angels in Heaven, and beſt of Saints on Earth, from ſtability in the Truth: And theſe Men are Inconſiſtent with themſelves herein, in granting, That all Angels in Heaven do not Fall, being upheld by the Will and Counſel of God (tho' ſome have Fallen) conſequently not to be Deceived, or not to Fall, does well agree with thoſe Angels, thoſe Creatures in Heaven, who are ſo upheld by the Will and Counſel of God, that they do not Fall. And, 2*dly*, It is upon no other Foundation, that we place the ſtability of God's Children; and the Faithful in Chriſt Jeſus, who are taught of God, ſhall be eſtabliſhed in Righteouſneſs, and great ſhall be their Peace; for ſuch depend upon the Will and Counſel of God, and not upon their own Wills, or Counſel of their own Hearts: And, how ſhould the Will of God be done in Earth as it is in Heaven, as we frequently Pray, if his will may not be ſo done, on Earth as it is in Heaven, where 'tis done without Erring or Falling, by thoſe

Angels

Angels who do the Commandments of God, hearkening to the Voice of his Word? *Pſal.* 103. 20. Theſe Angels keep their Habitations and Principalities; but thoſe that Fell, were ſuch as kept not their Habitations: So tho' ſome, yea many, have Fallen, and become Apoſtates from the Truth, from Chriſt, it follows not, that all true Believers, or any who continue ſtedfaſt in the Faith, ſhall or may Fall, and become Apoſtates or Enemies to Chriſt, as ſome have.

But theſe Men ſtill, in Oppoſition, not only to Infallibility, but to themſelves alſo, to prove it an Incommunicable Attribute, as well as Incompatible, Argue, *viz. If Infallibility be the higheſt Perfection of the Underſtanding, to which nothing Imaginable can be added, then it muſt be an Incommunicable Attribute of God; But it is ſuch a Perfection, for it implies an Impoſſibility of Erring; Therefore it muſt be an incommunicable Attribute of God*, p. 14.

I deny the firſt Propoſition (term'd the Major) of the Argument, as inconſiſtent with it ſelf; for if Infallibility, or an Impoſſibility of Erring, be the higheſt Perfection of the Underſtanding, then 'tis not incommunicable to the Underſtanding; how can it be the higheſt Perfection of the Underſtanding, without being communicated to the Underſtanding, it being the higheſt Perfection of the Underſtanding? And tho' nothing imaginable, nor any meer Imagination, can add to ſuch, Certainty, or Perfection of the Underſtanding; it follows not, that 'tis an incommunicable Attribute of God, for 'tis his own Gift; *the Inſpiration of the Almighty giveth Underſtanding*, in thoſe things that are meet for Men to Know, for their Salvation. We do not mean by Infallibility, *Omniſciency*, for that's only proper to God; but both a *Certainty* in what he is pleaſed to reveal to us by his Spirit, of truly underſtanding the ſame, and alſo ſuch a Stablility in the way of the Lord, attainable through Faith and Obedience, as not to Err, or Fall from the ſame. Tho' impoſſibility to Lye, be aſcribed to God; yet 'tis alſo promiſed and given to his Faithful Children, that they ſhall not Lye. If theſe Men mean by *Infinite Perfection* (which they render the ſame with *Infallibility*) the infinite and manifold Wiſdom of God, this were to make Infallibility and Omniſciency all one, as if God's Faithful Children might not infallibly know, and walk in the Way of the Lord, and the great Things of Salvation, but they muſt be as Infinitely knowing as God is (like as the Serpent taught *Eve*) which is no good Conſequence.

Their

Their Espousing this Doctrine, i. e. *That the Holiest Man that is, is not able to give an infallible Character of another Man:* And opposing this, i. e. *He that is not Infallible in his Counsel, Judgment and Advice, Is not he in Error?*

Answer, 1*st*, To the first Part, 'tis Presumption in these Men, thus to give Judgment upon the Holiest Man that is, and thus to undervalue his Gifts of the Holy Spirit, particularly that of discerning another Man's Condition, whilst they themselves are far short of that Holiness, and of those Attainments, which the most Holy Men have attained. 2. 'He that pretends to be a Minister 'of Christ, and to give Counsel, Judgment and Advice to others, 'not being therein guided by the Infallible Spirit of Christ, and 'consequently, neither Certain nor Infallible in his Counsel, Judg-'ment or Advice; Is not he not only Dubious and Uncertain 'therein, but he himself in Error? Because he pretends to that which he is not led to by the Infallible Spirit of Christ, which only is that Sure and Unerring Guide, which leads into all *Truth*, and from whence both Certainty and Stability in the Truth comes; and seeing they say, *We own there must be Infallibility amongst Good Men, or there would be none such*, p. 14. What do they then oppose? That which is amongst Good Men: Therefore they are no such. Now in Confutation to themselves, I argue from their own Concession; If there be Good Men, there must be Infallibility amongst them; But there are good Men; Therefore, *&c.*

Again, They give this Concession in Contradiction to themselves, i. e. *We deny not, but God may reveal to Persons the Hearts of others, and they may declare it to the World, as St.* Peter *did, concerning* Ananias, p. 15. May God do so? How does this agree with their Judgment upon the Holiest Man that is, *That he is not able to give an Infallible Character of another Man?* To whom should God reveal the State of other Men, if not to the most Holy Men? They put the Question thus, *He that is not Infallible in his Counsel, Judgment and Advice, Is not he in Error? Which* (say they) *amounts to this Proposition, Every one that is not Infallible, is in Error.*

1. I deny the Proposition, and distinguish on the Question, which intends Ministers; He that is not infallibly Certain in's Judgment, Counsel and Advice, in's Ministry, Is not he in Error? (i. e. Erred from the Spirit of Christ) Answer, *Yes*, sure: For if he were under the Conduct of that Spirit, in's Ministry or Counsel, its own Evidence would infallibly Assure him of the Truth thereof, as well as of its Efficacy; for otherwise, Ministers would be

Uncertain, Dark and Dubious in their Undertaking, like thoſe that follow their own Spirits, and not the Spirit of Truth.

2. From their Conſequence, *That if not Infallible, then in Error*; they infer, *Either we muſt be Scepticks, or Gods, knowing nothing Certainly, or all things Infallibly*, p. 14, 15. *Anſwer*, The firſt part is Deficient; the ſecond not True; For, 1*ſt*, Can any Man know any thing Certainly, without knowing the ſame Infallibly? 2*dly*, A good Man may certainly know *What* the Spirit of Chriſt gives him to know, and not be a God, knowing All things Infallibly, but remain only a good Man ſtill. 3*dly*, Therefore, what the Spirit of Truth reveals and gives a Man to know, it gives him a certain and infallible Knowledge of. Wherefore our Principle aſcribes good Mens *certain* and *infallible* Knowledge and Counſel (in matters of Faith and Salvation) to the Holy Spirit, and the Revelation, Guidance and Teachings thereof, as being the Giver of the ſame, and not to themſelves; ſo that they cannot eſteem themſelves *God*, nor *Omniſcient*, ſo as to know all things God doth; but only thoſe things, his Spirit pleaſeth to reveal. And tho' theſe Men aſſert, *That 'tis certainly True, that a Miniſter of Chriſt cannot give an infallible Character of another Man; yet he may miniſter to his Condition, and may ſafely do it to all*, i. e. *To the general State of Men, who by Nature are the Children of Wrath*, &c. *and the States of Men in particular, in reference either to Doctrinals or Practicals*, &c. p. 15.

But ſtill, this is to repreſent the Miniſter of Chriſt, to miniſter at an Adventure, without any Spiritual Senſe or Diſcerning of the Spirits or States of others, whether Children of *Wrath*, *Reprobate*, *Mourners*, *Militants* or *Saints*; conſequently not to know what Miniſtry may be ſuitable and proper to the particular Perſons or Auditory they Preach to; whether Judgment, Reproof, Repentance or Conſolation; nor what Entrance or Reception their Miniſtry has in the Hearts of the Hearers; nor how to be manifeſt in their Conſciences in the Sight of God, as Chriſt's living and ſpiritual Miniſters were, and are. But in Contradiction to their Judgment againſt *the Holieſt Man, and Chriſt's Miniſters, as not being able to give an infallible Character of another Man*; They yield the Point for Diſcerning, and give away their Cauſe, confeſſing, *As to Doctrinals, whether they be falſe Teachers or true, we may certainly know, or elſe, Why are we commanded to try the Spirits? Which ſhews they may be diſcerned of what ſort they are, tho' Satan does never ſo much Transform himſelf into an Angel of Light: And*

that

that ſome have not the Spirit of God, whatſoever they boldly pretend, p. 15. l. 4. *ab ult.*

An ample Confeſſion, that Satan, even in his Transforming himſelf into an Angel of Light, tho' never ſo much, yet may be diſcerned; which cannot be but by a ſpiritual Diſcerning given of God; but theſe Men place it upon the Scripture, without owning the Gift of ſuch Diſcerning by the Spirit; *But as being ſo aſſured, in that the Scripture has revealed it to them; They ſeparate themſelves, having not the Spirit, ſays St.* Jude, verſ. 19. But here they fall ſhort in their trial in this caſe; as if Satan, in his moſt highly Transforming himſelf into an Angel of Light, could not as highly pretend Scripture, and more highly ('tis probable) than theſe Men, who are far ſhort of reſembling Angels of Light, whilſt they are ſo darkly conteſting againſt the Light; beſides, they have not by the Scripture proved themſelves either Chriſt's Miniſters, nor their Congregations his Church; nor yet, that all who Diſſent, or Separate from them, are ſo ſenſual, as not to have the Spirit: And I preſume they can never prove theſe by the Scripture, no more than diſcern Satan to be what he is, in all his Transformings, only by Scripture, who therein cannot be diſcerned, without Diſcerning given by the Holy Spirit, no more than any one can ſtand againſt the Wiles of the Devil, or wreſtle againſt Principalities and Powers, and Rulers of Darkneſs, and ſpiritual Wickedneſs in high Places, without the Armour of God, the Armour of Light, as the true Miniſters and Believers in Chriſt witneſſed, *Eph. 6.* and ſuch therefore did not Wreſtle nor War in Blindneſs and Darkneſs, but in the Light, whereby they diſcerned thoſe dark Powers, and ſpiritual Wickedneſſes which they warred againſt. *That they ſhould return and diſcern between him that ſerveth God, and him that ſerveth him not*, Mal. 3. 18. was a Promiſe to his converted People, who truly fear him, being turned from Darkneſs to Light: *My Sheep hear my Voice*, ſaith Chriſt, *and a Stranger they will not follow*; conſequently you are none of Chriſt's Sheep, who diſcern not between his Voice, and a Stranger's: And if God be pleaſed to give his Miniſter, or Man of God, divine Revelation, as he did to the Apoſtles, with an intent *to oblige others to believe it, it follows not, That he will atteſt or evidence it now, by ſuch miraculous Operations, as the Apoſtles were (in their Day) enabled to perform*, as in p. 16. For in the Apoſtles time all were not workers of Miracles who were indued with the good Spirit, and had good Gifts of it; and now to

place the Credit of divine Revelation, and the Obligation to believe the ſame, upon ſuch miraculous Operations, as the Apoſtles were enabled to perform, is both to deny the Credit of divine Revelation, in theſe days, without ſuch Miracles; and alſo to deny, that any have a divine Commiſſion to Preach without ſuch miraculous Operations; whereby theſe Men have conſequently and fairly excluded themſelves from any divine Commiſſion, not having Atteſtation by *Miracles*, as they talk of; and if that be Evidence, *That the Man of God, and his Miniſters, does not run before they are ſent, as the fooliſh Prophets, mentioned in* Ezek. 13. *who follow their own Spirit, and have ſeen nothing*; and who Propheſie out of their own Heart, ſaying, *Thus ſaith the Lord*, when the Lord hath not ſent them: Then it follows, by theſe Mens Arguing, that they themſelves (who do not believe divine Revelation, nor a divine Commiſſion, without Miracles, which they have not) do follow their own Spirit, and ſee nothing; and are like thoſe that Propheſie out of their own Heart, ſaying, *Thus ſaith the Lord*, and the Lord hath not ſent them; and againſt ſuch the *Wo* was denounced. But it will be a hard matter for theſe Men to prove, that all who were Converted to the Faith of Chriſt, and unto him, in the Apoſtles Days, were converted by outward Miracles; for were not many, of the *Gentiles* eſpecially, Converted by the powerful Preaching of the Goſpel, in the *Demonſtration of the Spirit, and of Power?* 1 Cor. 2. And was it not thereby Chriſt's Miniſters were manifeſt in Mens Conſciences in the Sight of God? Theſe Men pretend *too, certainly to know of many that are in a very evil State; being common Lyars, Drunkards, Whoremongers, Blaſphemers,* &c. *becauſe the Scripture reveals it to us, that ſuch ſhall not Enter into the Kingdom of Heaven,* p. 16.

The Scripture tells us of ſuch, and of their Judgment alſo, but who the particular Perſons are, who are guilty, the Scripture does not tell us, tho' they are eaſie to diſcover (as many Covetous and Drunken Prieſts are) *By their Fruits ye ſhall know them*, ſaith Chriſt.

But the greater Difficulty is, *There is a ſort of People* (ſay they) *who pretend to be Children of Light, Sons of God, that are yet Baſtards and not Sons, many a Wolf that lurks under a Sheep-skin, ſo that the Appearance can give us no certain Rule to judge by, and we can look no further, nor can we certainly know, whether he be a Sheep or a Wolf, a Devil or Saint, without a Revelation,* (thus they) p. 16.

And such a Revelation, for a true Discovery, these Persons have not, neither discerning of such a Wolf, so lurking under a Sheep-skin; they can look no further than the outside; the poor Sheep may be devoured for all such Shepherds, that cannot Understand, and such Watch-men, as are Blind, *Isa.* 56. And to excuse themselves herein, they say, *The Apostles themselves could not discern a* Judas, *tho' our Saviour could; nor the Quakers a wanton* Atkinson, *till a great Belly revealed it to them*, p. 16.

The first part, against the Apostles discerning, is Impertinently alledged, and the latter, against the Quakers, scornfully and falsly; for,

1*st*, The Disciples then questioned themselves, *Master, Is it I?* Was this their higheſt Attainment or Discerning, to question if they should betray their Master? Neither had they then received either that *Great Promise* of the Father, i. e. *The plentiful Effusion of the Holy Ghost, the Power from on High*, or their general Commission to their *Apostleship*.

2*dly*, The said *Atkinson* his Spirit was both seen, and he (to my knowledge) warned and admonished a considerable time before his Iniquity broke forth.

To their Enquiry of me, *If a Person should come to me, with a troubled Mind, how I could discern, by the help of Infallibility, Where it pained or pinched him, unless he opened his Condition, and told me the Cause of his Grief?* p. 16.

I Answer, By the help of the Spirit of Christ (which is Infallible) in Waiting upon him, and Praying to him, I have had many times a Discovery given me of Mens Conditions, and the Cause of their Grief and Trouble, before they have opened their Conditions, and beyond what they themselves could make out in words: And also, a Word in season to the Weary and Oppressed often given of the Lord; to whom I ascribe the Glory, and Honour, and not to my self; without Christ, I can do nothing.

They add, *In none of these Cases can we reach further than a Certainty*, p. 16.

Here they grant a *Certainty*, but not an Infallibility; they are, it seems, Deceivable in a *Certainty*; What certain, uncertain Doctors are these then, to cry, *Far from a Quaker Infallibility in every Case?* p. 16. Wherein they impose upon *the Quaker*, what he pretends not to, tho' he hopes that in such Cases, whereof the Lord has given him a Certainty, he may humbly confess, the Lord has Assured him Infallibly thereof; which may not extend to every Case,

Case, because he pretends not to Omniscience, or to know all Cases; but certainly to know so much as God reveals and gives him to know, and to be assured thereof.

Their saying, *We own that a Minister that is Fallible, is in the Spirit a Minister of Christ*, p. 16. l. 13. *ab ult.* Is to tell us, tho' he is in the Spirit of Christ, a Minister of Christ, yet a Fallible Minister. If not Infallible in his Ministry, where's his Certainty then? Is it in that wherein he is Fallible? How agrees this with, But as of Sincerity, but as of God, so *speak* we in Christ? And how can these *Men* press upon People, *Sincere and Universal Holiness, and shew them the Danger of Hypocrisie*, whilst Insincere, Unholy, Uncertain, Blind and Deceivable themselves, and yet would be esteemed, *The Counsel of God, Epist.* p. 4. But is the Counsel of God Fallible? What uncertain Work is this?

To their scornfully saying, *Neither can the most Infallible Quaker of them all, Infallibly tell, whether* G. Whitehead *Himself be a right bred Eagle-Quaker, tho' now listed into the number of their Apostles*, p. 16. l. 7. *ab ult.*

Among the many nick-Names, and scornful Epithets, given us, I never heard of a *right bred Eagle-Quaker* before; when they invent new nick-Names they should explain them, and not leave things obscure, upon their own dark reserves: And I can assure them, that *G. Whitehead* is not about to *Keithize*, or warp from his ancient Testimony, by any late Creeds, as they would Imagine, p. *ibid.* Tho' hereby they render *G. Keith* a Sect-Master, *G. W.* does not own him to be any such over him, or his Faith and Testimony to the Truth, and true Light, which *G. Keith* has more amply vindicated, than ever he is able to Answer, or rationally Refute himself in; so that his *Retractations*, since he deserted (and was denied by) the Quakers Society, are far short of being sufficient Answer or Confutation to all he has writ in their (and their Principles) behalf.

How these Men should be either Infallible or Certain in their Ministry, to the States and Conditions of others, who are neither under the Conduct of the Infallible Spirit of Christ, nor able to know a Man's spiritual State, does not appear; nor have they proved it, any more than, *That the Holiest Man alive does not Infallibly know a Man's spiritual State* (as they say) and yet they'll pretend *Certainty* in their *Ministry*, p. 17. To solve this point, they tell us, *A Man may be certain by his Sense and Knowledge, not from the Infallibility of the Faculties, but from a rational Evidence, that in the present case he is not deceived*, p. 17.

But

But I would ask these Men, *Who* gives Man his *Sense* and *Knowledge*, by which he may be *Certain from a rational Evidence, that he is not deceived in the present Case?* He must have *Eyes* given him, or else he cannot *see:* If *spiritual Eyes*, Sense and Knowledge, in *spiritual Things*, these must be given and exercised by the *Holy Spirit*, and Light thereof: For the *Things* of the *Spirit* are *spiritually* discerned, and not perceived by the *natural Man.* And from whence come *spiritual Things, rationally* to be *evidenced*, and effectually demonstrated to a Man's *Sense* and *Knowledge*, but by the same *Spirit*, whereby we *know those things, which are freely given to us of God:* They still grant *Certainty*, but not *Infallibility.* They say, *They are vastly different; Certainty is an Affection that belongs properly to an Act of the Understanding; Infallibility to the Power and Faculty it self: And there is still such an Imperfection in the Power and Faculty of our Understanding, that it might possibly have been deceived, even in those things, wherein we are Certain, it hath not actually been deceived. And our Certainty, that we are not deceived, doth not arise from the Infallibility of the Power or Faculty; but from hence, that we have all the reason in the World to believe, that in the present Case our Faculties have not deceived us*, p. 17.

I cannot make good Sense, much less Scripture Doctrine, of these Distinctions, That a Man may know *Certainly*, and not *Infallibly*, when his Understanding and Knowledge in a matter is given him by the *Spirit* of *God*, which giveth Understanding: For, tho' the Act of seeing different Objects, and the Power or Faculty it self, are not divided; the one cannot be without the other, tho' different: I cannot *see* without *Eyes*, nor without the Power or Faculty of *Sight*, and in *different Objects.* If a Person should say, I certainly discern a *Wolf* from a *Lamb*, a *Dog* from a *Sheep*, &c. And another Man should ask him, Dost thou *Infallibly see* or discern them? And he should Answer, *No:* He might then question his *Certainty* or Assurance of Discerning or *Seeing* them. 'Tis true, a Man's natural *Eyes* may grow *Dim*; and his humane Faculties, and natural Understanding fall short, both of spiritual Discerning, Certainty and Undeceivableness in spiritual divine Matters; Therefore, that he may not be Deficient in these, he is referred to that *Certain unerring Spirit*, which will Deceive none; and to obey and follow the same, and not to depend upon his *Humane Faculties*, or *natural Understanding: Trust in the Lord with all thine Heart, and lean not unto thy own Understanding: In all thy ways acknowledge him, and he shall direct thy Paths*, Prov. 3. 5, 6. Surely, his Directions are

are *Certain* and *Infallible*: And these Men also Confess, *viz. Yes, verily, the Spirit's Teaching is very Infallible*; but then they place the difficulty, and question here, *viz. But is he sure, that every Man alive, nay, that any Man alive, does infallibly follow the Spirit's Teachings? Is it impossible it should be otherwise?* &c. *The difficulty* (say they) *lies here, to prove, that Fallible Creatures do at any time infallibly follow the Spirit's Instructions*, p. 17.

Answer 1. 'Tis well they confess, The *Spirit's Teaching very Infallible*; and does it not so *Teach* Men, that they should constantly follow and obey the same, as their bounden Duty? Tho' many Men Refuse and Rebel, yet some do, as required, *Faithfully follow the Spirits Teachings*, as many have done, who have *kept the Faith unto the End: And as many as are led by the Spirit of God, they are the Sons of God*, Rom. 8. 14. And *if there be no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit* (*ibid.* v. 1.) Then there is such a State Attainable, wherein they, who are in Christ Jesus, do faithfully walk after the Spirit, and follow the Teachings thereof; But the *First* is Certain; Therefore the *Second*. And as true, that they who are led by the Spirit of Truth, shall thereby be guided into all Truth. And how Fallible soever Creatures are of themselves, without following the Spirit's Instructions; I hope these Men will grant, that we are required, and 'tis our Duty, so sincerely to follow the same, as not to Err therefrom; and not to turn from the Spirit, into the Flesh, that we may not fall into Condemnation: And that *fallible* and erring *Creatures*, may be made *New Creatures* in Christ Jesus, and may grow in Grace, and be established in him, so as to continne in his Word, and to abide in him, is not a difficulty to believe, to them who truly receive Christ, who saith, *Abide in me, and I in you*, John 15. 4. And to question, *Whether such at any time infallibly follow the Spirit's Instructions*; does not bespeak either true Faith, or a sincere Following of the Spirit; to suppose the Followers thereof *Fallibly* to follow the Spirit's Instructions, when they are under the infallible Guidance thereof, is strange Doctrine: How agrees this with such Guidance or Instructions of the Spirit?

They have told us, that *God gives no more Infallibility to the Christian, than the Sun does to the Traveller, who, notwithstanding its Cleerest Light, may Err and Wander, if he will*, p. 14. And they tell us how, viz. *If he shut his Eyes, or be Drunk*, p. 17. *So he that is guided by the Light of the Sun, may stumble or stagger, if he shuts his*

his Eyes, or be Drunk. But I would ask these Men, if according to their Comparison, God doth afford as much Infallibity to the Christian, yea, to any Christian, as the Sun affords Light to the Traveller, when it shines most clearly? For by their saying, *He gives no more Infallibility to the Christian*, does imply, *he gives as much.* But then, there is no true, faithful Christian, persevering in Grace, that will *shut his eyes*, or *be drunk*, so as to *stumble*, *stagger* or *fall*; but he will walk in the Light, wherein there is no occasion of *stumbling.* As he that loveth his Brother, abideth in the Light, 1 *John* 2. 10. he does not shut his Eyes against it, and thereby deprive himself of Light, as they who are stumbling in the Night. It seems, the *Fallibility* these Men plead for, depends upon Men's *shutting their Eyes*, or *being Drunk*; when the Light of the Sun shines, they'll not take the benefit of it. The Certainty, Unerring and Undeceiveableness, we plead and press for, is received by a sincere Walking and Abiding in the true Light, which is the Just Man's Path, which shineth more and more, until the perfect Day. And this is the Way, wherein the Upright, the Righteous shall walk on, and grow stronger and stronger; and such will not *shut their Eyes*, nor *be Drunk*, nor *Stumble.* I'll lead them in a *plain Way*, wherein they shall not stumble, *Jer.* 31. 9. He is a Careless Traveller, who certainly knows his Way, and has the clear Light of the Sun, and yet will *shut his Eyes*, or *be Drunk*, until he either stumble or stagger, err and wander out of his Way: This can neither be imputed to his want of Light, or certain knowledge of his Way; 'tis his own Fault and Carelessness. Some loose, careless and disobedient Spirits, have by their own Insincerity and Negligence, turn'd out of the Way; but this is not the State of all the Lord's People, or true Christians, many whereof do keep the Way of the Lord, do keep the Faith, keep the Truth, and are faithful to Death. The more we are joined and united in Covenant with God in Christ Jesus, the more we are obliged to keep Covenant, and to perform the Conditions thereof on our parts; as, sincerely to love and fear him, and to obey his Voice, and repose our Trust and Confidence in him, for preservation and safety out of Sin, Error, and Deceiveableness of Unrighteousness.

Whereas I objected against these Men (in *Truth and Innocency*, p. 12.) *viz.* 'But if there must be no discerning of Spirits, no infal-'lible or certain Character to be given of other Men's States or 'Conditions, by an inward Sense, or discerning of Spirits, then 'Christ's Sheep may follow Strangers, Wolves and Dogs, *&c.*

'and so be devoured'; contrary to his own Doctrine, and below 'the sense and instinct of the very Sheep, which leads them to 'shun Dogs and Wolves, when they make at them; whether they 'bark, or howl, or be mute. Now these Men thus reply, *viz. Alas! poor Sheep, that cannot discern the Shepherd from his Dog; if they will consider, the Sheep may know a Shepherd, if he be rightly called, and minister to the Sheep according to the Instructions of the Chief Shepherd of the Sheep. They may be true Shepherds, in Relation to their Flocks, tho' in Relation to God they may be Wolves, and so reckoned at the last Day; but the Sheep sure may hear such a One's Voice, and follow such a Conduct, tho' the Men be wicked and ungodly, whilst their Doctrine is true*, p. 17. l. 9. ab ult.

Answer, 1*st*, Their pleading for Wolves, wicked and ungodly Men, to be true Shepherds, or Ministers (rightly called;) as also, that the Sheep may hear their Voice, and follow their Conduct, is both an Injurious Plea against Christ's Sheep, and his Ministers; none whereof are Wolves, wicked and ungodly Men. And it is expresly contrary to Christ's Doctrine, for his Sheep to follow, hear or accept of Wolves, wicked or ungodly Men, to be their Shepherds. Christ's Sheep know his Voice, and a Stranger they will not follow, *John* 10. 5. We may see what a Loose Spirit these Men are of, and how corrupt in Principle, whilst they are charging us with *putid Blasphemy*, that they can allow *Wolves* to be Christ's Ministers, and Shepherds to his Sheep or Flock, as supposing their Doctrine true; that is, If they have but the Sheeps-cloathing on, they may be good Shepherds to the Lambs and Sheep, to feed and preserve them; which is quite contrary to the very Nature of such devouring Beasts as *Wolves*, which is to rend, tear and devour the Lambs, and not to feed them. And our Lord Jesus Christ warns his Flock against such Shepherds or Ministers (as these Men plead for) saying, *Beware of false Prophets, which come to you in Sheeps-cloathing, but inwardly they are ravening Wolves*, Matth. 7. 15. So far was he from telling them, these *Wolves* might be true Shepherds and Ministers to their Flocks, or that the Sheep might hear their Voice, or follow the Conduct of such wicked and ungodly Men. 'Tis no marvel, there are so many Corrupt, Covetous and Persecuting Priests, seeing these Men can allow of such to be Christ's Ministers, rightly called, and to be heard and followed.

2*dly*, What they add, to maintain the Premises, for promoting Wolves as Christ's Ministers, does make as much against themselves, the Consequence consider'd; they say, *'Twas our Saviour's direction*

direction to the Multitude, and to his Disciples, concerning the Scribes and Pharisees, (who were the wickedest of Men) Whatsoever they bid you observe, that observe and do; but do not ye after their Works, (Matth. 23. 3.) p. 17, 18.

They have here done by Christ's words, as they use to do by ours, left out the foregoing and following words, which shew the Reason of his Advice, *i. e.* The Scribes and Pharisees, sit in *Moses* Seat; *All therefore* whatsoever they bid you observe, that observe and do; but do not ye after their Works, for they say and do not. Which words plainly shew, that as they represented *Moses*, sitting in his Seat, they taught his Law and Doctrine, being that which they were to observe and do, while under his Dispensation, before Christ put an end to it, by the offering of his Body; by which the Christians were delivered from the Law, *Rom.* 7. 4. The Text therefore alledg'd from *Matth.* 23. 3. doth no more serve these Men's turns, to prove, that the *Scribes* and *Pharisees* were to be follow'd and heard by Christ's Disciples, as his Ministers, than that Wolves, wicked and ungodly Men, are to be heard, and own'd as such. For these *Scribes* and *Pharisees*, who sat in *Moses* seat, who said and did not, were blind Guides and Hypocrites, against whom Christ did denounce *Wo Eight-times* over, and severely reprehended them for their Hypocrisie, Deceit and Wickedness: So far was he from owning them to be his Ministers, and from exciting his Followers to follow them as such, that he said unto them, *Ye Serpents, ye Generation of Vipers, how can you escape the Damnation of Hell!* Matth. 23. 33. Is it likely Christ should promote Serpents, and a Generation of Vipers, to be his Ministers, or set up such Venemous Creatures in his Church, who are more like to infect and poyson People, than to cure, heal or nourish them? Lord, deliver poor People from such Ministers, as these Men plead for, and would promote, that they may not be devoured by Wolves, nor poyson'd by Serpents! *&c.*

These Men frequently run off from Matter of Doctrine into *Personal Reflections*, in their light and jocose humor, telling us of a *Wolf in Sheeps-cloathing amongst themselves* (i. e. Quakers) *who taught Men to follow the Light; and that the poor Lambs suck'd at the Breasts of this Wolf, and that his Wenching and Fornicating were the Wolf in him*, &c. And that *Leeds*, in his *Trumpet Sounded, tells us of a Counterfeit Quaker, who, though a silly Woman, could put a Cheat upon their pretended Spirit of Discerning*, &c. p. 18.

These Men may be ashamed to please their sensual humour with such dirty Stories, and with scoffingly reflecting upon us thereupon, if the Stories were true, which they have not prov'd. They should look at home, and cleanse their own house of Scandalous Priests; which we might give them numerous Instances of. We grant Backsliders, Apostates, and loose Livers, have been sometimes among us, to our Grief, and rejected by us; and some have turn'd with the Dog to the Vomit, and into the Mire, (and some few unstable Persons have turned back, and followed *Judas*, to the Priests) after they had escaped the common Pollutions of the World, through the knowledge of the Lord and Saviour Jesus Christ: Concerning such it is said, *It had been better for them not to have known the Way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them*, 2 *Pet.* 2. 20, 21. And there were such Hypocrites, and deceitful Workers, as with good Words and fair Speeches deceived the hearts of the Simple: Such there were of old, and some such there are. But what makes all this, against teaching Men to follow the Light, or against the Spirit, or Gift of discerning of Spirits, where the Lord is pleased to give it? Or against Christ's Sheep, *knowing* and *hearing* his Voice, and not following a Stranger? And what if some among us, when to travel in Countries, or foreign parts, where they are not known, have *Certificates* of their honest and good *Conversations*, from whence they came? This may be some satisfaction to those, who have not known them and their Conversation, and no hindrance of an Inward Sense and Spiritual Knowledge of them, where they meet with those, who are come up into Spiritual Union, and a true Knowledge of one another after the Spirit; as the Apostle said, *Henceforth we know no Man after the Flesh*, (2 Cor. 5.) The true and certain Knowledge of the Lord's People, of one another, must be after the Spirit.

These Men farther alledge, *That* Judas *was wicked enough, yet the People might hear him, and follow him, whilst in his Doctrine he followed the Instructions of his Master. Nay, there is no doubt, he might Convert some by his Ministry, and they receive Nourishment from this Wolf, as* Romulus *and* Remus *from another.* And farther, they bid us, *Remember*, Judas *was one of the Twelve, sent out by Christ to gather a Church; and it were an Impeachment of the Divine Wisdom, to say, he made choice of an Instrument, which was no ways fit for the Work*, p. 18.

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I never heard Men plead for *Wolves* so much before, to be concerned in Christ's Ministry and Work: But they should remember, that though *Judas* had part of the *Ministry* and *Apostleship*, he fell from it by Transgression, see *Acts* 1. 25. His Transgression degraded him; therefore he did not continue a Minister, when by Transgression he fell from it; much less Converted others, or gather'd a Church afterward. And whether ever he did Convert any, is a Question. 'Tis true, that the *Efficacy of the Ministry depends not so much on the Worth of the Minister, as upon God's Grace*, p. 18. Yet the Minister must not be a devouring Wolf, or a treacherous *Judas*; but an innocent, faithful Man, fearing God, and hating Covetousness: He must take heed unto himself, and to his Doctrine, to live a good Life, as well as speak good Words, that he may both save himself, and them that hear him; for otherwise how can he expect a Blessing to attend him in his Ministry? Ministers can lead others no farther than they go; they cannot lead others to Christ, that never come to Christ themselves: As they who ran, and the Lord sent them not, could not profit the People, *Jer.* 23. 21. Howbeit these Men more ingenuously confess at length, (contrary to their pleading for *Wolves* and *Judas*) viz. *Far be it from us, to plead for the Profane and Scandalous: We could heartily wish, there were no more of such* Wolves *in the Church, than there are of the other sort in the Kingdom; because (tho' God may co-operate with the Ministry of such, if their Doctrine be according to Truth and Godliness) yet he doth not so usually do it, unless their Preaching be accompanied and forced with the visible Doctrine of a holy Life*, p. 18. They should have consider'd this first, before they had pleaded so much for *Wolves* and *Judas*'s, and endeavour'd to have cleansed their Church from the *Profane* and *Scandalous*; and such *Wolves* (as they confess) *are therein.*: But they prove not, that God co-operates with the Ministry of such; for that's contrary to what God hath said; *They shall not profit the People*, as before. *If they had stood in my Counsel, and caused my People to hear my Words, then they should have turned them from their Evil Ways, and from the Evil of their Doings*, Jer. 23. 22.

Again, We deny them to be *Ministers* of *Christ*, that are not in his *Spirit*, being erred from it in the Apostacy, as in *Great Mystery* quoted; nor are such enabled to give a certain or infallible Judgment of Powers, or Spiritual Wickedness in High-places. It follows not, *that it is to be feared, this Judgment of a* **Light within** *Condemned and Cut off the Head of a great Magistrate in our own Country*, p. 18. l. 6. *ab ult.* 'Tis impious thus to reproach and deride

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the *Light within*, profess'd by us, as a *Pope within*, and as envious, to excite the Magistrates to *cause People to renounce the Authority of the Light within, as of a Pope without*, p. 18. These Men want to be at their old Work of Persecution again; but they should be more sparing and civil towards the *Light within*, and our Christian Testimony thereunto; for both it and we have met with very mean and course Treatment from them.

They blame my *Inversion* from their charging *E. Burroughs* (among their Instances of *Blasphemy*) for saying, 'Such *(i. e. Hereticks)* are 'infallibly known and discerned by the Spirit of God in the true 'Church of Christ, and by every Member of the same: Because in my *Inversion*, I put [*Members thereof*] instead of [*every Member thereof*] they accuse me with *dropping the Card*, p. 19. (Here they talk more like Card-players and Gamesters, than Divines) Tho' in the first place I rightly cited their *Charge*. I confess, I see no great difference between *Every Member thereof*, and, *The Members thereof*; unless they'll grant, that the Members of the true Church may, by the Spirit of God, infallibly know and discern *Hereticks*; which I question whether they will grant it to any true Member of the Church of Christ: Then their Exception against my Inversion is of little value. I do not find they have yet amended their own Cause thereby.

I would ask them, *1st*, If they still deem it *Blasphemy*, to say, That *Hereticks* are Infallibly known and discerned by the Spirit in the true Church of Christ? *2dly*, If no true Member or Members thereof may, by the same Spirit, infallibly discern *Hereticks*? *3dly*, Is it not possible for every true Member, by the same Spirit, truly to know *Hereticks*? Howbeit another Infallibility, or Certainty, than what is of God, and from him, we do not assert, nor alledge the Scriptures of God for; much less to set up another God, than the true God. Nor is there any necessity for these Men to pretend to Rescue the Scriptures from such *barbarous Violence*, as they unjustly insinuate against us.

The Prophecy of *Enoch*, which I produced, *Behold, the Lord cometh in Ten Thousand of his Saints* [*ἐν ἁγίαις μυριάσιν αὐτοῦ*, in sanctis millibus suis] *to execute Judgment upon all, and to Convince all that are Ungodly among them, of all their ungodly Deeds, which they have ungodly committed, and of all their hard Speeches, which ungodly Sinners have spoken against him*, Jude v. 14, 15. How do these Men rescue this out of our hands, when 'tis so plain, that they are not able to gainsay the Truth thereof, that the Lord cometh *in Ten Thousand of his Saints?*

Saints? Which must denote *Christ's Coming in the Spirit in his Saints*; tho' not only *a Christ in them* (as these Men lightly infer) but also *in* those *Ungodly* mentioned, in *Convincing* them of all their ungodly Deeds: For the *Conviction* must be *in them, in their Consciences.* Neither does it follow, that *Christ will have as many Courts of Judicature, as there are Saints, in which he will Judge and Condemn Sinners,* (as they say, p. 19.) For Christ, the *Righteous Judge,* is but *One,* and his *Judicatory* is but *One* in all his Saints; tho' his *Judgment* extends to all Sinners and Ungodly. They grant, *That Christ, in executing Judgment, is every where Infallible in Judging or Discerning*; but question, *How proves this, the Saint is so, in whom he is?* That the Saints are enabled by Christ (their *Infallible Director* and *Mover*) to *Judge* the *World,* I suppose, they will not adventure to deny; and that the *Judgment* so given is Certain and Infallible, because it comes from Christ; who also gives the Saints both to discern and to give that true *Judgment,* which he gives them: And why then may they not be both *Certain* and *Infallible* in giving that Judgment he gives them? Does he give them clear *Light,* and no clear *Sight,* when *in his Light they see Light,* and discern true *Judgment?* And (saith a true Minister) *We are not, as many, which corrupt (or make Merchandize of) the Word of God; but as of Sincerity, but as of God, in the sight of God, speak we in Christ,* 2 Cor. 2. 17. And therefore Christ's true Ministers, in whom he was their Light and Minister, and they who *spake* and *taught* in him, were not like these *uncertain, lame Watchmen,* who compare themselves with their *Watches,* saying, *It will be still with us, as with our Watches, tho' the Spring be never so strong and good, yet by reason of some Cracks and Bruises it got by the Fall; there may be some Errors and Stops in the Motion even of this Master-piece of the Creation, which was at first so fearfully and wonderfully made by God,* p. 19. l. 13. ab ult.

Though they have worded this *Comparison* very Unsafely, without distinguishing the *Master-piece of the Creation* from the *Watch*: Yet (to pass by this Blunder) I suppose, they have a better Care of their *Watches,* than willingly to let them *fall to be crack'd and bruis'd*; if they be good, doubtless they have a special Care to keep them from such Casualties; but can they have more care over their *Watches,* than God has over his *Jewels?* One would think, they should have better Thoughts of God and Christ, than to suppose, their Care to be less over their *New Creation,* their Church and Family, and such faithful Members of Christ, who are joyn'd and united in a perpetual Covenant with him, who keep his Word, and

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live by Faith in him, and continue in his Love: For he had and hath such Choice Ones, who are so dear to the Lord, that he will keep them as the *Apple of his Eye*, Deut. 32. 10. Psalm 17. 8. Zech. 2. 8. Surely there is a Divine and Special *Care* over such, (beyond what *Care* these Men can have to keep their *Watches*) and such may say, *Who shall separate us from the Love of Christ?* Rom. 8. 35, 38, 39.

Now, to rescue the said Scripture, *Jude* v. 14, 15. *from the Quakers barbarous Violence* (as their term is) they proceed, viz. *But after all, 'tis plain, the word* (ἐν) *must be render'd, as in our Translation,* [with] *and it was never otherwise interpreted by any Christian Writer, than of the Coming of Christ to Judgment with his Saints, to this day, till it fell into* Quaker-*hands.* But I must take leave to tell these Master-Controulers, that they have wrong'd the *Quaker* in this point; for (ἐν) in the Text quoted, has been interpreted *(In)* by Christian Writers, above *One hundred Years* since. I find [ἐν ἁγίαις μυριάσιν αὐτοῦ, *in sanctis millibus suis*] thus interpreted in *Three Latin Testaments*, Two whereof *Greek* and *Latin*, not of the *Quakers Translation*, to be sure. And the Preposition (ἐν) in other Scriptures signifies *(In)* as *Mat.* 3. 11. and Chap. 5. 13. *Rom.* 15. 6. *Col.* 1. 23. Our Asserting *Christ's Coming* **in** *Ten Thousands of his Saints*, according to *Jude* v. 14. as interpreted, before it fell into *Quakers* hands, is not to deny his *Coming* with *Thousands of his Saints*, or the Lord his *Coming*, *and all the Saints* with *him*, according to *Deut.* 33. 2. *Zach.* 14. 5. 1 *Thess.* 3. 13. and *Chap.* 4. 17. This his *Coming* **with** *his Saints*, is not to hinder his *Coming* **in** *his Saints*, to Convince the Ungodly, as well as finally *with* them, to execute Judgment at the Last Day.

The Scripture, *Eccles.* 8. 5. was intended for a Wise Man's heart to have *Discerning*, as well as *Judgment*, given him of God, in what God is pleased to discover to him; and therefore such *Discerning* and *Judgment*, as is given him of God, must be *True* and *Certain*; and if these Men will say, *It is Fallible*, let them say on.——Upon 1 *Cor.* 2. 15. He that is Spiritual, judgeth all things; yet he himself is judged of no Man. To this they say, *Here, again wants the word Infallibly*; and yet confess, *We cannot but allow, the Spiritual Man judgeth all things by the* Assistance *of the Spirit*, viz.—*all things that are necessary to Salvation*;—*all things revealed to him in the Gospel: The Spiritual Man, the Spirit assisting him, may certainly discern by the Gospel of Christ (which is the Christian Rule) Good or Evil, True or False*; *which can never be done by the Rule or Standard of fleshly Wisdom*, p. 20.

Here

Here they have granted the *Spiritual Man* his Right and Priviledge given him of the Lord, of Judging all things by the Assistance of the Spirit, being taught by the Spirit of God; but (say they) *here wants the word Infallibility:* As if the Spiritual Man did judge all things *Fallibly*, by the *Assistance* of the Spirit of God. We desire no better *Assistance*; but dare not read the Text thus: He that is Spiritual, judgeth all things *Fallibly*, by the Assistance of the Spirit of God; Which seems Consequential to their opposing his Infallibly Judging by the Assistance of the Spirit.

My Instance, 1 *Cor.* 6. 2, 3, 4, 5. was not only to prove the Saints capable of giving true Judgment in things Temporal, or pertaining to this Life, but in Matters higher: *Do ye not know, that the Saints shall judge the World? Know ye not, that we shall judge Angels?* (v. 2, 3.) As also, 1 *Cor.* 14. 29. and *Heb.* 5. 14. were quoted, to prove, There was and is true Judgment and Discerning in the Church of Christ, proceeding from his Spirit, in the true and spiritual Believers. I am not Convicted of *Ignorance*, much less of *Subornation*, in this Case, as I am rashly charg'd, p. 20. Let them wonder at my Ignorance as much as they will, I am not Conscious to my self of suborning or misapplying any Text of Scripture, mention'd or alledg'd for a true and certain Judgment among Saints and Spiritual Christians.

Most of their page 21. is stuff'd with scurrilous and impertinent Consequences (to ridicule us, and the Discerning we plead for) not worth Repetition; though their Work is full of Reiterations, Scorn and Contempt, and vain Insultings. By the way I must tell them, 'tis a false and scornful Abuse they put upon us, in calling our Friends, *Bold Inquisitors, who sit every week to correct and amend every Message from the Lord, before it is licens'd to go forth into the World*, (p. ibid.) Which is a bold, presumptuous Calumny. They write not like Men of Conscience or Sincerity, but contrarywise, through and to the end of the Chapter; as the Serious, Ingenuous *Reader* may easily judge.

That Scripture, *Mal.* 3. 18. being urg'd against these Mens Charge of *Blasphemy*, unjustly cast upon us, where 'tis said, *Then shall ye return, and discern between the Righteous and the Wicked; between him that serveth God, and him that serveth him not. Well!* Malachy (3. 18.) *must do the business, or nothing* (say they) and then make their Exception, viz. *Here is not a word of Infallibility: And if this place be farther examin'd, it will speak as little to the purpose as any of the rest.* After their Paraphrase, they give this Interpretation, viz. *Well,*

says God, stay but till the Resurrection; Non est judicandum de operibus Dei, ante quintum Actum: *There is a time coming, when you shall see a difference, a time when I make up my Jewels, a time of the Revelation of the righteous Judgment of God; then shall ye return*, Convertimini, *come to see a better sense of things; you shall see a difference, how much it avails to be Religious, when I shall separate the Sheep from the Goats, and send one to Heaven, and the other to Hell. Does this infer, we can Infallibly discern in this World, who are Saints, and who are Devils?* p. 22.

Answer. Let them Consult the Scripture better, and then they may see the fulfilling of this Prophecy, of *Returning and discerning between the Righteous and the Wicked*, &c. was not to be stayed, delayed, or put off till the *Resurrection* and *Last Judgment*, *of sending the Sheep to Heaven, and the Goats to Hell:* Are not Men to *Return* till then, to be *Converted* till then, and consequently not to discern in this World who are Saints, and who are Devils? O what sad, dull and dilatory Work do these Men make, and what manifest Perversion of God's Promise! Let them more seriously read *Mal.* 3. 17, 18. *And they shall be mine, saith the Lord of Hosts, in that day, when I make up my Jewels, and I will spare them, as a Man spareth his own Son that serveth him.* **Then** *shall ye return and discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not.* Which, 'tis very plain, this is fulfilled in that day, wherein the Lord makes up his Jewels, and so spareth them: **Then** *shall ye Return, and discern*, &c. 'Tis not said, *Then, at the Resurrection, when I shall send one to Heaven, and another to Hell, ye shall return and discern between the Righteous and the Wicked*; but *then*, in that day, when I make up my Jewels. These Men deny not, that the Righteous shall have such an Infallible Discerning at the Resurrection, and in the World to come, between the Righteous and the Wicked, Saints and Devils; but they will not have it in this World; as if Conversion, and the Lord's making up his Jewels, were not to be till the Last Judgment, and World to come. So the Gospel-day, and Harvest, at this rate, must be neglected, till the last and great Harvest at the End of the World: A Doctrine never preach'd by Gospel-Ministers, that we read of.

These Men also appear very Idle and Frothy in their Comparison against me in this Case, for witnessing to the fulfilling of this Truth, of *Returning and Discerning between the Righteous and the Wicked*. They tell us, Rainaldus *in his Ecclesiastical Annals tells us, that* Philip Nereus *had a Faculty given him to smell Souls, and would often desire Per-*

sons

ſons to empty the Jakes of their Souls. To which theſe Men add, *Perhaps, with other Legacies, he left to his Fraternity, he may have bequeathed his Noſe to the Quakers, by which they are enabled to diſcern Souls*, p. 22. l. 13. But what is this idle Scoff to the point? Can ſuch ſcurrilous Stuff make void God's Promiſe to his Jewels, of diſcerning between the Righteous and the Wicked, between him that ſerveth God, and him that ſerveth him not? 'Tis no hard matter to diſcern the Levity and Profaneneſs of theſe Perſons, whoſe Work is to oppoſe the Light, deride Diſcerning, and gainſay the Perfection of the Saints. Where I paſs by much of their Scurrilities, Jokes, Jeers, Perſonal Reflections and Calumnies; and apply my ſelf to Treat of the Principal Matters of Doctrine and Controverſie: I hope the Ingenuous *Reader* will excuſe me. I ſee nothing they object againſt my ſelf, and divers others, that there is any difficulty to Anſwer.

CHAP. IV. *Of Perfection.*

THough we ſincerely profeſs Faith in the Name and Power of our Lord Jeſus Chriſt, and therein a real believing with the heart unto Righteouſneſs, and a growing in his Grace, and going on unto *Perfection*, that is, to a Sinleſs One; which we really believe is both neceſſary to our perfect Peace with God, and attainable by his divine Help and Aſſiſtance. We therefore do not boaſt, or ſay, I have made my Heart clean, nor talk proudly of *Perfection*, and a *Sinleſs State*; but humbly and reverently, as thoſe who are ſenſible, *Without Chriſt we can do nothing*: We are not ſufficient of our ſelves; our Sufficiency is of God in Chriſt Jeſus, and it is through him, that ſtrengthens us, that we are enabled to do thoſe things he requires of us. 'Tis the Self-denying Chriſtian that is crucified with Chriſt, who is a true Follower of him. Therefore theſe Men begin very courſely and unjuſtly with us upon this point, by inſinuating the contrary againſt us, as they do in moſt of this Chapter, and the reſt of their perverſe Work. They begin—

'Tis the uſual Sophiſtry of this People, to cover their Errors under ſome Equivocal Expreſſion or other. Here they ſhew themſelves in bitter Prejudice ſtill. Though there may be many words *Æquivocal*, that will bear ſeveral Senſes; yet we uſe as much Plainneſs, as holy Scripture-Expreſſions will afford us; and intend the ſame ſtill, when

we come upon any Material Point in Controverſie. They unjuſtly add againſt us, viz. *They have a high Value for the Blood of Chriſt, but they mean the Inward Blood*: As if we did not value his outward Blood ſhed for us, which was *a part* of that One Offering and Ranſom, which Chriſt gave for all, 1 *Tim.* 2. 6. as we have often publickly Confeſs'd; becauſe we do highly value the inward Life, Virtue and Power of Chriſt, which actually ſaves and ſanctifies from Sin and Uncleanneſs, and whereby we receive the Benefit and Fruit of Chriſt's Suffering, Blood and Sacrifice; which is no Undervaluing thereof, or any part of that One Offering given for Man's Reconciliation.

They tell us, *Every Chriſtian owns Perfection in a right ſenſe, as far as is conſiſtent with the preſent State. The* Quakers *own the Word as well as we; but then it is in a Senſe incompatible with our humane Frailty, a Sinleſs one, free from the leaſt Failing and Infirmity*, p. 22.

It's true, a Sinleſs Perfection is not compatible, or agreeable, to a Sinful State, as theſe Men would have it underſtood in that ſenſe, which agrees with *Univerſal Experience*: And what's that *Univerſal Experience* they intend, but a Sinful One? And what *Perfection* agrees with that? Not a *Perfection of Sanctification* or *Holineſs*, which we ſincerely believe, and humbly hope, is Attainable by every faithful Follower of our Lord Jeſus Chriſt, who perſeveres in his Grace and Truth, and is thereby ſenſible of a neceſſity of a real Purging himſelf from all Filthineſs of Fleſh and Spirit, and a *perfecting of Holineſs in the Fear of God*, 2 Cor. 6. Such a *Perfection* being both Commanded and Promiſed of God, and a Fountain opened for the ſame. *Waſh you, make you clean*, &c. Iſai. 1. And, *I will ſprinkle clean Water upon you, ſaith the Lord, and ye ſhall be clean from all your Filthineſs, and from all your Idols will I cleanſe you: A new heart alſo will I give you, and a new ſpirit will I put within you; I will alſo ſave you from all your Uncleanneſs*, &c. Ezek. 36. 25, 26, 27, 29. Which truly repreſents the State of Chriſt's Church and Kingdom; which we hope in his own Day he will gather and promote, and his Jewels, that he will make up therein, ſhall be clean, bright and ſhining; not unclean, defiled or polluted with the Dirt of Sin, and Spots of the World; and ſuch are and will be far from pleading for Sin or Pollution to continue Term of Life. Seeing theſe Men oppoſe a *Sinleſs Perfection* in this Life, where do they read of a *Sinful Perfection*? They own the word *Perfection*, or a *Perfection agreeing with Univerſal Experience*, or with being *ſinful and failing*, as they ſay the *Saints are partly in their beſt Works*, p. 23. l. 10. *ab ult.* They would make the word

word *Perfection* thus *Equivocal*, or Ambiguous, as having two senses in the Scripture. But the better sense, the *Sinless Perfection*, they oppose, and rather adhere to their own sinful sense, of a *Perfection* agreeing with their own *Experience* of a sinful state, and with their accusing the Saints as partly sinful and failing in their best Works: Which I deny to be the Scripture-sense of *Perfection*, as it relates to the Saints Holiness, and sincere Performance of their Duty and Worship to Almighty God. And yet these Rectors have told the *Reader*, in their Preface, *They can do nothing against the Truth, but for the Truth*; which must needs amount to a *Sinless Perfection*, and *Infallibility* too.

They ask us, *How come we to be commanded to put on the whole Armour of God, if it be the Doctrine of Devils to preach, that Men shall have Sin, and be in a Warfare, so long as they be on Earth*, p. ibid.

I *answer*: They are commanded to put on the whole Armour of God, that they may stand against *All* the Wiles of the Devil, and obtain Victory over him and his Wiles, that they may overcome the Wicked One, and be made more than Conquerors through Christ that hath loved them. They who keep the Faith of the Son of God, and fight the good Fight of it, they do not War in despair of Victory over Sin and Satan in this Life; as *Paul* said, *We are more than Conquerors through him that loved us*, Rom. 8. 37. And, *I have fought a good Fight, I have finish'd my Course, I have kept the Faith*, 2 Tim. 4. 7. Therefore he was not fighting in the Warfare, as having Sin so long as he was on Earth, or as one not freed from the Act of Sin, whilst he was in this Life: Which Accusation against the Apostle *Paul*, these Men have espoused, p. 23. As in the following sad Passage, and blasphemous Censure, more fully appears, viz. *But to oppose Men, when they say, the Saints are partly Sinful, and fail in their best Works*; *as* Fox *said of Mr.* Cawdry *there*; *and* Phil. Langford, *for saying, St.* Paul *was not freed from the Act of Sin, whilst in this Life*; *and that, tho' Faith turns us from Sin, yet we are subject to Sin, the Act of Sin, whilst in this mortal Body: To oppose Men, we say, for speaking thus, and tell them, they are ignorant of Christ, and this is not sound Doctrine*; *speaks him a Pleader for Absolute Perfection, and a Sinless State in this Life*; *which we had Reason to Censure, as blasphemous*, (thus they) p. 25. l. 11. ab ult.

I *Answer*: To accuse the Saints, to be partly sinful and failing in their best Works; and to accuse *Paul*, as not freed from the Act of Sin, whilst in this Life: I say, to oppose such Accusation, and Sinful Doctrine, is not blasphemous; but justly to testifie against Blasphemy

and

and Reproach against the Saints, and them that dwell in Heaven. And to oppose such Contradictory Doctrine, as that tho' Faith turns us from Sin, yet we are subject to Sin, the Act of Sin, whilst in this Mortal Body; and to tell them, who teach such Doctrine, that they are ignorant of Christ, and of true Faith, which turns them from Sin, and by which he purifies the Heart: This is not blasphemous to tell them, it is *not sound Doctrine*, thus to Plead or Argue for a Subjection to Sin, and the Act of Sin, whilst in the Mortal Body: Nor for any of us to plead for a Sinless State in Christ, even in this Life, as both attainable and necessary. These Men should have kept their *Blasphemy* and *Blasphemous* to themselves, being Terms too familiar with them, and as Unjustly to brand us therewith, for opposing such their Sin-pleasing and Sinners-soothing Doctrine, and their charging the Saints, and holy Men of God, with being *Sinful in their best Works*, who were washed from their Sins in the Blood of the Lamb, Christ Jesus, *Rev.* 1. 5. And whatever these Men aver to the contrary, against a Sinless Pefection, as not attainable by *meer Man* in this State, their Averment, as it is intended against the Saints Attainment, is of little Value. Their Terms, *Meer Man*, are *Ambiguous* and *Equivocal*. *Meer Man* may be taken for *pure Man*, or for *Man alone*, as of himself, without Christ; in which sense the Perfection of Sanctification or Holiness is not attainable by *meer Man*. For such Perfection implies a Sanctifier of Man from his Pollution, which is Christ, the Saviour and Sanctifier, by his Grace and good Spirit, which is *above Man*, and not *of Man*, though *in Man*. *For by Grace are ye saved, through Faith, and that not of your selves, it is the Gift of God*, Eph. 2. 6, 8. But these Men add, *The Scriptures teaching us*, that *in many things we offend all*, James 3. 2. That *there is not a Man that sinneth not*, 1 Kings 8. 46. *And there is not a Just Man upon Earth, that doth good, and sinneth not*, Eccles. 7. 20. *If we say, that we have no sin, we deceive our selves, and the Truth is not in us*, 1 John 1. 8. *Which* (say they) *made* David *cry out, Enter not into Judgment with thy Servant, for in thy sight shall no Man living be justified*, Psalm 143. 2.

To which I say: These Scriptures determine not the highest Attainment of Saints in the Gospel-day, under Christ's Government; much less conclude, that a Sinless Perfection in Christ was not attainable by them. The Apostle *James* himself asserts an higher state, than offending in many things, even such a Religious Attainment, as that of the *pure and undefiled Religion before God, and our Lord Jesus Christ*, which is, *to keep our selves Unspotted of the World*: Tho' he Condescended to

Personate

Perſonate thoſe who *offended in many things*, as putting himſelf with them, as in their State; which was ſometimes that humble, condeſcending manner both of the Hebrew Prophets and Apoſtles, to rank themſelves among great Offenders, ſo to come near and gain upon them in ſuch a familiar way of Expreſſion: As, *We grope for the wall like the blind; we grope, as if we had no Eyes*, Iſai. 59. 10. *Our Iniquities, like the Wind, have taken us away*, &c. Iſai. 64. 6. *With the Tongue bleſs we God, curſe we Man: Out of the ſame Mouth proceedeth Bleſſing and Curſing; Theſe things ought not to be*, James 3. 9, 10. I do not believe, that the Apoſtle *James* himſelf was guilty of this, or that he ſo ſinn'd againſt Knowledge, as to *Curſe Men* with the ſame Tongue, wherewith he *Bleſſed God*: And what reaſon then have we to conclude, that he was ſuch an *Offender in many things*, as they were, with whom he numbered himſelf? That 1 *John* 1. 8. alſo repreſents the ſtate of thoſe that had Sin; but concludes not, that they ſhould be ſubject to Sin, or actively Sinners, Term of Life; but the contrary. *If we walk in the Light, as he is in the Light, we have fellowſhip one with another, and the Blood of Jeſus Chriſt cleanſeth us from* **all Sin**, 1 John 1. 7. And, *My little Children, theſe things write I unto you, that you ſin not*, Chap. 2. 1. Therefore he did not conclude, they ſhould be ſubject to Sin, or the Act of Sin, whilſt in the Mortal Body.

And now to the other Scriptures, 1 *Kings* 8. 46. & 2 *Chron.* 6. 36. *If they ſin againſt thee (for there is no Man that ſinneth not) and thou be angry with them*, &c. See how the words in this Parentheſis are tranſlated in *Arius Montanus* his Bible, *Si Peccaverint tibi (Quia non eſt homo qui non Peccet.)* The like in *Beza*, upon both Scriptures, 1 *Kings* 8. 46. & 2 *Chron.* 6. 36. *(Nam nemo eſt quia non Peccet) If they ſin againſt thee; for there is no Man, that may not ſin*: It is not, *qui non peccat*, in the Indicative; but *qui non peccet*, in the Potential Mood, for *poſſit peccare*; for otherwiſe how can the Poſition *(for there is no Man that ſinneth not)* agree with the Suppoſition, *If they ſin againſt thee?* Where is the Coherence between theſe? But there is between ſaying, *If they ſin againſt thee*, and, *For there is no Man that may not ſin*; as there was poſſibility of ſinning, to them that were then under the Legal Diſpenſation, and Old Covenant, which they *(i. e. Iſrael)* brake: And as, *If they ſin againſt thee*, &c. implies a poſſibility of their ſinning againſt God under the Old Covenant, ſo alſo a poſſibility of not ſinning againſt him: As, *Bleſſed are the Undefiled in the way, who walk in the Law of the Lord. Bleſſed are they which keep his Teſtimonies*, &c. *They alſo do* **no** *Iniquity, for*

they

they walk in his ways, Psal. 119. 1,2,3. To assert this State unattainable in this Life, is to say, the Prophet said untrue herein.

Likewise *Eccles.* 7. 20. *There is not a just Man upon Earth, that doth good, and sinneth not.* In *Arius Montanus* his Bible aforesaid, it is likewise, *Quia homo non justus in terra qui faciat bonum & non Peccet:* The like in *Beza*, *Quam vis homo nemo sit justus in terra qui faciat bonum ac non peccet:* For there is no Man just in the Earth, who can do good, and may not sin. We may not conclude hence, That all, not only *Just Men*, but all *Good Men* also, while on Earth, do Sin, or are actually subject to Sin; much less that every Just Man sinneth in doing good; as some of the *Priests* have construed that Text, *Eccles.* 7. 20.

And as to *Psalm* 143. 2. *Enter not into Judgment with thy Servant, for in thy sight shall no Man living be justified:* This makes no more against *Perfection of Holiness*, or *Sanctification*, than against *Justification* in Christ by his Grace. But I freely grant, that if a Servant of the Lord offend, or trespass against him, or his Grace, he is culpable, and incurs Judgment, or Chastisement, for his Offence, so as he is not justified, whilst God, as offended, Judicially looks upon him, as condemned in the Eye of his Righteous Law, for his Offence; but when he sincerely repents thereof, and returns, God looks upon him Graciously, with Compassion, and discharges and justifies him from that Condemnation, and that for *Christ's sake*, by whom we are in Mercy saved, and redeemed from Sin and Condemnation, upon true Faith, Repentance and Obedience: The Lord having remembred Mercy in the midst of Judgment, and not entered into severe Judgment with us, nor corrected us in his hot Displeasure, or Fury; but with Judgment, by a gentle hand, that we might be truly humbled and penitent, *and Offend no more*, Job 34. 31, 32. Yet according to what I have said of *Psalm* 143. 2. 'tis said, *If I sin, thou markest me, and wilt not acquit me from mine Iniquity*, Job 10. 14. Wherefore in relation to this State, it may be said, *Enter not into Judgment with thy Servant, O Lord, for in thy sight shall no Man living be justified*; tho' elsewhere it's said, *Surely, shall one say, In the Lord I have Righteousness and Strength; even to him shall Men come*, &c. *In the Lord shall all the Seed of Israel be justified, and shall glory*, Isai. 45. 24, 25. And, *By his Knowledge shall my righteous Servant justifie many, for he shall bear their Iniquities*, Isa. 53. 11. Spoken of Christ and his Suffering, who bore our Sins in his own Body; that we should *dye to Sin, and live to Righteousness, and by his Stripes be healed*, 1 Pet. 2. 24. Now, if Men will confound different *States*,

they

they may eaſily confound *Scriptures*, and make them appear to contradict one another, when they do not: But a *State reproveable*, and a *State unproveable*, are contrary.

Our Saviour's teaching his Diſciples to pray, *Forgive us our Treſpaſſes*, the Quakers have no *ſlight Thoughts* thereof, nor have they *thrown this Prayer out of their Houſes and Meeting-places, as Apocryphal, as an old Almanack out of date*, p. 24. as theſe Scorners falſly accuſe; we have more Regard to that *Prayer*, as believing the fulfilling thereof, than themſelves. For we do not only believe it neceſſary, humbly to crave Forgiveneſs, when any have treſpaſſed or offended; but alſo upon true Humiliation, Confeſſing and Forſaking Sin, the Lord is faithful and juſt *to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs*, 1 John 1. 9. As alſo, we ſincerely believe, that as in that *Prayer* there are theſe Petitions to our heavenly Father, *Thy Kingdom come, thy Will be done in Earth as it is in Heaven*, &c. *And deliver us from Evil*, &c. Theſe were not asked in vain, but in due time granted and fulfilled unto and in true Believers, through the Lord's Grace, Power and Goodneſs: Which theſe Men do not believe, while they are oppoſing ſuch Perfection and Deliverance, and pleading for being ſubject to the Act of Sin, while on Earth: Which is not in true Faith to pray, *Thy Will be done in Earth, as it is in Heaven.*

What they call my plain and honeſt Teſtimony, which was againſt Remiſneſs and Degeneracy among too many called *Quakers*, or that formally came among us; it was to excite them to more Diligence and Faithfulneſs, that they might be Zealous and Repent, and be truly Reform'd; and not that they might be Remiſs, Lukewarm, or Unfaithful all their days, or continue in *Sin all their Life-time*; no ſure: My Teſtimony and Warning herein I have no Reaſon to be aſhamed of; no more than St. *John* had for warning thoſe concern'd in the *Seven Churches*, and telling them, what Chriſt had againſt them, as Chriſt had commanded him. My ſaid Teſtimony *drop't* not *from my Pen unawares*, as theſe Men pretend they are *afraid* it did; ſcornfully adding, *What, a Quaker, and confeſs Failings in Friends? Can Infallibility ever trip or ſtumble?* How ſillily and perverſely do theſe Men ſcoff! Where did ever I call all, or any of our *Friends*, *Infallibility?* And did *Chriſt*, or his Servant *John*, conclude, that all the whole *Churches* of *Aſia*, and Members thereof, were then arriv'd to an Unerring State of Stability in Chriſt, when they teſtified againſt the *Failings* among them; and yet encourag'd them to Faithfulneſs, that they might overcome, and obtain thoſe

great Priviledges, Glory and Dignity, promiſed to him and them that *Overcame?* As, *Him that overcometh, will I make a Pillar in the Temple of my God, and he ſhall go no more out*, &c. Rev. 3. 12. Did Chriſt, or his Servant *John*, conclude here, that either all of them were *Infallible*, *Unerring*, or *Undeceiveable*; or that none of them ſhould attain to that State, as to be ſuch *Pillars?* Theſe Mens ſcurrilous Conſequences againſt us, about this point, upon their *perhaps*, (p. 24.) deſerve not Recital, being as idle, as falſe.

That *the Scripture in ſeveral places ſtile ſome Men Perfect, and exhort all thereunto*, they Confeſs: But then they go athwart again with their Meaning upon it, viz. *It ought to be underſtood ſo, as neither to contradict plain Experience, nor other Teſtimonies thereof, which aſſert, No Man to be without Sin, whilſt he is in this State*, p. ibid. But they produce not one Teſtimony of Scripture, which aſſerts, *No Man to be without Sin*, whilſt in this State, or Life; though they put divers *Scriptures* in the *Margint*, over againſt this their Aſſertion; which are quite contrary thereto, proving *Perfection:* As, Namely, *Gen.* 17. 1. *Job* 1. 8. *Pſal.* 37. 37. *Philip.* 3. 15. 1 *Pet.* 5. 10. Which I wiſh the *Reader* may ſeriouſly peruſe at large; and theſe other *Scriptures* they quote next in the *Margint*, viz. 1 *Cor.* 2. 6. *Matth.* 5. 48. 1 *John* 3. 3. 1 *Pet.* 1. 15, 16. 2 *Pet.* 1. 4. do clearly make againſt them, and their aſſerting, *No Man to be without Sin, whilſt in this Life.* I deſire the *Reader* alſo to peruſe them.

They proceed to define *Perfection*, viz. *Divines well ſay, that our Perfection in this Life either refers to Sincerity and Uprightneſs, or to our Endeavours and Strivings after it; which cannot be an Abſolute Perfection, ſince Additions may be made thereunto; and yet ſuch are there ſtiled Perfect; or to a ripe, well-confirmed and ſettled Habit of true Holineſs, when the Soul is eſtabliſhed in Faith, Love and Hope;* The God of all Grace make you perfect, *eſtabliſh, ſtrengthen, ſettle you. Or elſe, 'tis a Perfection of Parts, not of Degrees; with reference to which a Child is as perfect as a Man, and Chriſtians in this Life have the Seeds of all Graces planted in them by the Holy Ghoſt, tho' they are not grown up to the higheſt Degrees. Or elſe they are ſtiled Perfect comparatively, with reſpect to thoſe that are leſs ſo. Or laſtly, our Holineſs is the ſame for Kind and Quality, with that of God's and Chriſt's, (and therefore ſaid to be perfect) though not in Equality*, p. 24.

Here they have given ſeveral dubious Diſtinctions of *Perfection* on the ſaid Scriptures they have quoted in the Margent; in ſome of them they confeſs as much as we believe and plead for; *viz.* That *of Sincerity and Uprightneſs towards God*; That *of a ripe, well-confirmed*

confirmed and settled Habit of true Holiness, when a Soul is established in Faith, Love and Hope, according to that of *Peter* quoted, (1 *Pet.* 5. 10.) *The God of all Grace make you perfect, stablish, strengthen, settle you:* And that *of our Holiness being the same for Kind and Quality, with that of God's and Christ's.* And surely, if the *Seeds of all Graces* be planted in Christians in this Life, they are not planted to be choaked, or hinder'd from a due Growth unto *perfect* Fruit, by Sin's continuance; but that they may bring forth Fruit unto *Perfection.* And if that *Perfection* amounts to being the same for *Kind and Quality* with that of God's and Christ's (as is confessed) it will not admit of the continuance of Sin and Pollution, while we are in the Mortal Body. For the Quality of God's and Christ's Holiness, is truly Pure, Incorruptible and Sinless. But what signifies Mens *Endeavours* and *Strivings* after this, in their Unbelief of its being attainable in this Life? When they speak of a *Perfection* of *Parts*, not of *Degrees*, with reference to a Child, they might have said also a *Perfection* in Kind or Nature, when the Child is not of full Growth or Stature: It follows not, because a Child is not grown to be a Man in Strength and Stature, that therefore it may not grow to be a Man, if it live to the Age of a Man. And likewise of the *Seed or Seeds* of all *Graces*, planted in Men by the Holy Ghost, because the Fruits thereof are not suddenly brought forth unto *Perfection*, it follows not, that either the honest Heart or good Ground shall remain barren thereof, or that it shall be like the *Stony* or *Thorny Ground*, that brings forth no Fruit unto *Perfection.* Men do not sow their Corn either to remain barren in the Earth, or to bring forth no more than the meer Blade: Christ's Parable in this Case is of better import, for Fruit to be brought forth unto *Perfection.* And if Christians in this Life must come to a ripe, well-confirmed and settled *Habit* of true *Holiness*, through the God of all Grace working in them, and establishing, strengthening and settling them therein: How consistent herewith is the Continuance or Habit of Sin term of Life, if true Holiness become thus Habitual to true Christians and Saints? 'Tis no true Notion of *Perfection*, for any to suppose themselves well-confirmed and settled in a *Habit* of true *Holiness*, whilst they remain in such a *Habit* of *Sinning* so long as they live: But where and when Men shall be *perfectly* cleansed from Sin, and its Pollution, if not in this Life, these Men shew not. If they think it shall be at the *Resurrection* and *Last Judgment*, as they have interpreted that of *Mal.* 3. 18. for Mens *Returning and Discerning*, &c. then they delay and put off both *Conversion* and *Cleansing* from Sin

and Pollution, until the *Reſurrection*, and the *great* and *laſt Day* of *Judgment*. And then I would ſeriouſly ask them, what's become of the Souls of all the *Deceaſed Saints*, and People of God, in the mean while, between the time of their *Dying*, and their *Reſurrection*, or being raiſed up at the *laſt Day?* Are they in Paradiſe, or in a Purgatory? Have theſe Men, in this Caſe, argued like true *Proteſtants*, or *Papiſts?* . However let them tell us the *Time* and *Place* of a *perfect Purgation and Cleanſing from Sin and Uncleanneſs.*

They tell us of our *Perfection in this State, far different from that we ſhall attain unto in the Life to come, where the Spirits of Juſt Men are ſaid to be made perfect*, p. 25. But they do not truly define that *far-difference.* A *Sinleſs Perfection* in this Life, they have oppoſed, as attainable; contrary to what they have confeſſed of a *ſettled Habit of Holineſs*, yea, of ſuch a Holineſs, which is the ſame for *Kind* and *Quality* with that of God's and Chriſt's: Which ſure is Sinleſs. And when the Apoſtle writ to the Church, that were come to Mount *Zion*, and to the Spirits of Juſt Men made perfect, ſurely he wrot not to them after they were dead, or departed this Life.

To my Queſtion: 'Was not *Perfection* of *Holineſs*, *Righteouſneſs* 'and *Purity*, the Apoſtles Doctrine, Intent, and End of their Mini-'ſtry? (They anſwer) *No doubt, ſo far as that they preſſed upon Chriſtians a ſtriving after the higheſt Meaſures attainable in this Life; becauſe when they had done their uttermoſt, there was yet a* plus ultra, *a higher Meaſure, that might be attain'd to*, (p. 25.) I then further ask them, If what the Apoſtle preached and preſs'd upon Chriſtians in this Caſe, was unneceſſary and impoſſible? If they ſay, *It was*; then, in their account, the Apoſtles were diſappointed of the Intent and End of their Miniſtry, *great Striving* and *Endeavours*; contrary to the Apoſtle's Doctrine and Preaching, *Chriſt in them, whom we preach, warning every Man, and teaching every Man in all Wiſdom, that we may preſent every Man perfect in Chriſt Jeſus*, Col. 1. 28. And ſee alſo *Eph.* 4. 11, 12, 13. which clearly ſhews the true Intent and End of the Goſpel-Miniſtry. (Tho' I confeſs ſuch a Difference, as is between *Perfection* of Purity in this Life, and the *Perfection* of Glory in the Life to come; according to *Paul*'s Teſtimony, *Phil.* 3. 11, 12, 15.

They ſay, *That place of St.* John, Purifieth himſelf, even as he is pure, *ſpeaks not their attaining to Perfection equal with Chriſt's, but their taking him for their Pattern, daily to regulate themſelves by; and the Term*, even as, *ſignifies an Analogy*, i. e. *a Proportion, Suitableneſs and Agreeableneſs, not an Equality*, p. 25. Which is to tell us, that St. *John* did not mean as he ſpake, or that he did not intend *Perfection*

of

of Holineſs; tho' he expreſly ſaith, *And every Man, that hath this Hope in him*, purifieth *himſelf*, **even** *as he is pure*; *and whoſoever abideth in him, ſinneth not: Whoſoever ſinneth, hath not ſeen him, neither known him.* And farther, *Little Children, let no Man deceive you*; *he that doth Righteouſneſs, is Righteous*, even as *he is Righteous*, ſee 1 *John* 3. 3, 6, 7. Now (1) If theſe do not import *Perfection of Purity*, what does? Or what can be more plain for it? (2) Muſt we take the words, *even as he is pure*, to mean, *not even as he is pure*, or, *not* ſo pure as he; and, *Righteous, even as he is righteous*, to mean, *not ſo righteous as he*, but polluted or ſinful all our days? (3) But how then do Chriſtians take Chriſt for their *Pattern, daily to regulate themſelves by*, if they may not come to be regulated according to his pure and ſinleſs Example? (4) And what *Proportion, Suitableneſs* or *Agreeableneſs*, can there be between a *purifying, even as he is pure*, and a continuance in Sin and Pollution all our days?

To *Eph.* 4. 12, 13. which they ſay, I cite to prove this *Perfection* of *Purity*, they ſay, *That ſpeaks of the whole Church, which the Apoſtles, and other Miniſters, were conſtituted to render Exact and Orderly, fitted in every part*, p. 25. Surely they'll not conclude, that to continue in Sin, and in Impurity, was either to render them Exact or Orderly, fitted in every part: And if ſpoken of the *whole Church*, it muſt include the *Members* thereof, that they might neither be *toſſed nor deceived*; *but ſpeaking the Truth in Love, might grow up into him in* **all** *things, which is the Head, even Chriſt*, (v. 15.) And how does this conſiſt with their Preaching, *That Men ſhall have Sin, and be in a Warfare, as long as they be on Earth*, and will have *Sin inherent* in them at their *beſt State*, and Sin *adhering* to their *beſt Works?* And yet confeſs to a *ſteady, well-ſettled Habit of Wiſdom and Goodneſs*; which they ſay of Dr. *Lucas*, that good Man, is ſo *Candid*, that *he will hardly believe the Quakers deſign'd any thing more, by their aſſerting Perfection in this Life*, p. 25. But how does this agree with *Sin inherent in Men at their beſt Eſtate, and adhering to their beſt Works?* I confeſs, theſe Mens whirling thus about, and turning back and forward, does not beſpeak any ſteady, well-ſettled Habit of ſound Judgment, Wiſdom, or Goodneſs, in them.

They tell us a Story out of the *Defence of the Snake in the Graſs*, of *James Naylor* and *Richard Farnſworth*, that being asked, *Do you hold, that a Man may attain to that Heighth of Perfection in this Life, to be as perfect, as pure, as holy and as juſt, as God himſelf?* And that they jointly replied, *Yea, and they were ſo:* And that *this Account was given in a Letter, dated* Jan. 14. 1653. (p. 26.) But by their Leave,

I muſt

I must have better Evidence and Authority for this Story, than either the *Snake in the Grass*, or any other *Adversary*, that makes such a shameful Hissing against us. I do not believe, that either the said *J. N.* or *R. F.* did so reply or assert of themselves, that they were *as perfect, as pure, as holy and as just, as God himself.*

These Advocates for Sin proceed in their Argument for *Sin inherent in Mens best State, and adhering to their best Works*, viz. *But that the best of Men were liable to commit Sin; the Man after God's own Heart*, David, *found it so, and confessed it; and the Church of God complained, that their Righteousness was as filthy Rags; not that their Righteousness was Sin, but that Sin cleaved to, and blemished their best Performances; as clean Water running through a Channel not perfectly clean, contracts some soil. Neither do we say, that this Pollution makes the Work cease to be good, or puts the Doer into a state of Damnation; because God, for Christ's sake, forgives the Imperfection, and reputeth the Duty good, for the sake of that part which his own Spirit wrought*; p. 26.

Observe, 1*st*, They prove not, that *David* committed *Sin all his Life-time*, after he past through deep Judgment, Humiliation and Penitence for his Offence. 2*dly*, Their accusing the *Church of God*, (without distinction) with complaining, *that their Righteousness was as filthy Rags*, is a perversion of Scripture, and wronging the Church of God. The Prophet *Isaiah*, (c. 64. 6.) complains, as in the Person of the *polluted, rebellious People* of *Judah* and *Jerusalem*, viz. *But we are all as an unclean thing, and our Righteousnesses are as filthy Rags; and we all do fade as a Leaf, and our Iniquities like the Wind have taken us away:* And vers. 7. *There is none that calleth upon thy Name, that stirreth up himself to take hold of thee*, &c. Which cannot be justly chargeable against the true Church, or best of Men, who can truly say, *The Lord is our Righteousness.* 3*dly*, 'Tis contrary to the Prophet's own Testimony, to esteem their *Righteousnesses*, or polluted Work, to be *good*; which he deems no better than *filthy Rags*, because of their Uncleanness: And the Lord by him testifies, even against their Oblations as *Vain*, and their Incense as an *Abomination*; and their *New-Moons and Sabbaths, and calling of Assemblies*, the Lord said, *I cannot away with, it is Iniquity, even your solemn Meeting.* How then were these their Righteousnesses, Works or Duties, esteemed *good* in them, when the Lord testifies the contrary against them, as *Abomination, Iniquity, filthy Rags*, &c? What a shame is it therefore for these Men to argue for such polluted Works, and to conclude, that God reputeth such Duty *good?* 4*thly*, And what a shame is it also for them, to make this polluted State, wherein Mens

Righteousnesses

Righteouſneſſes are as *filthy Rags*, the State of the beſt of Men, the Church of God, *&c.* as if they had no better Righteouſneſs, than Self-Righteouſneſs; which is ſo far from being good, or acceptable to God, that 'tis compared to *filthy Rags*, *Droſs* and *Dung*, &c. Were it good Doctrine to ſay, The Church of God, or of Chriſt, and the beſt of Men, are all as an *unclean thing*, and all their Righteouſneſs and good Works are as *filthy Rags*, *Dung* and *Droſs*, &c? No ſure, but what better is theſe Mens in this Caſe? They prove not, that the Apoſtle *Paul*, and the beſt of Men, were in a ſtate of Warfare againſt Sin and the Fleſh in them, or on their parts, all their days, whilſt on Earth, in all theſe Scriptures, they quote in the Margin, *Gal.* 5. 17. *Rom.* 7. 20, 21. *Eph.* 6. 12. Nor that God himſelf publiſh'd in Paradiſe, that our Lives ſhould be a continual Warfare with the Devil: For tho' he ſaid to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed:* He alſo ſaid, *It ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.* And ſurely the Seed, Chriſt, is more potent than the Serpent. And ſeeing it's confeſs'd, *That the Warfare has been ever ſince, and will be carried on between Chriſt and his Servants on the one ſide, and the Devil and his Angels on the other, to the end of all things below*, p. 27.

'Tis our Comfort ſtill, that Chriſt is ſtronger than the Devil, and that by his Power he overcame the Devil in the open Field; and by his Aid and Power his faithful Followers in all Ages did overcome that *Wicked One*, and were made more than Conquerors through him that loved them. This Spiritual Warfare is not carried on in our own Wills and Strength, but in the Name and Power of our Lord Jeſus Chriſt, and by Faith in him. And therefore we can thank God, who giveth us Victory through our Lord Jeſus Chriſt. And did not *John* ſay, *I write unto you young Men, becauſe you have overcome the Wicked One: And I have written unto you, young Men, becauſe you are Strong, and the Word of God abideth in you, and ye have overcome the Wicked One?* 1 John 2. 13, 14. So that the Devil was (as he muſt be) Conquered, even in this Life, by them who continue in the Faith of the Son of God, their Captain, Redeemer, Saviour and Phyſitian, *&c.*

That there is among theſe Adverſaries, always Confeſſing, but not a real Forſaking their Sins, is apparent, by their continued Confeſſion of their being *Miſerable Sinners*, unleſs they'll own, they confeſs Falſhood to God, which ſtill would ſpeak their continuance in Sin; conſequently I have reflected no baſe Falſhood on them,

as

as they falſly reflect: Nor do they, in their Devotions, make the greateſt Progreſs, in ſubduing and mortifying their Sins, whilſt they continue unmortified, and miſerable Sinners. Nor do we know of any one, continuing in our Communion, that *falls a Whoring and Wenching after Sixty* (or any) *Years of Age*, p. 27. But they are minded to aſperſe us with thoſe Crimes, which I am loth to retalliate, as I could more abundantly againſt ſome of their own Function. And can they ſuppoſe, there was no cauſe for that Law againſt the Incontinency of *Prieſts?* And with what Faith or Aſſurance can theſe Men pray to the Lord, *Take away* all *Iniquity, and receive us Graciouſly, ſo will we render the Calves of our Lips*, Hoſea 14. 2, 4. whilſt they will not believe, that all Iniquity ſhall be taken away, but Sin and Pollution adhere to their beſt Works, in this Life or State?

Now at length they come to this reſult, as to the Time when Sin and Pollution ſhall be taken away, and they made perfectly clean; viz. *We are far from pleading its* (i. e. Sin's) *Cauſe, but mournfully complain of it, as our burthen, and long for that time in which we ſhall be free, not from its Power, but from its Preſence: How joyfully could ſome of us ſing our* Nunc Dimittas (for Dimittis) *and welcome a Winding-Sheet, which can only wipe us perfectly clean*, p. 27.

I never heard of this Time and Means, of wiping Men perfectly clean from Sin, before, *i. e.* That a *Winding-Sheet* can only wipe them Perfectly clean. I would willingly know, if the *Biſhops*, and the reſt of the *Clergy*, do own this for Orthodox and Sound Doctrine? which I think very Unſound. For, 1. I ſee no reaſon why they ſhould not as well long for the time of being made free from the Power of Sin, as from the Preſence of Sin. 2. Nor any reaſon why they ſhould think, they ſhall be under the Power of Sin, when the Preſence of Sin is wiped away. 3. Do they not Joyfully Sing their *Nunc Dimittis*, on St. *Luke* 2. 29. as often as they read their Evening Prayer? 4. They ſpeak ſomewhat modeſtly, in ſaying, *How Joyfully could ſome of us ſing our* Nunc Dimittis, *and welcome a Winding-Sheet*, &c. 'Tis but ſome of them then, not all of them, that can ſo ſing, and welcome a Winding-Sheet: I ſuppoſe, the Tithes, Fat Pigs, Geeſe and Lambs, *&c.* are more welcome to many of them, than a Winding-Sheet. 5. When ſhall this *Winding-Sheet* wipe them perfectly clean, and by whom? By the Perſons that winds them? They muſt be perfectly Dead, before they are wound up in it. And 'tis an excellent Power or Virtue, that is aſcribed unto it, if it can only wipe them perfectly clean. But I muſt tell them,

them, this is contrary to Christ's Doctrine, to them that dye in their Sins, *Whither I go, ye cannot come.* Consequently the Winding-Sheet cannot wipe you clean, who dye in your Sins.

I am not yet convinc'd, that either *E. B.* was *blasphemous* in his Meaning or Words, or my self in the Explication thereof. They proceed in absurd Scorn about what that 'Sober Youth, *Tudor Brain*, 'spoke on his Dying-bed, *viz.* That he was not Conscious of any 'Action he had done, that he should be afraid of appearing before 'Almighty God. And what if he was a poor Child, or Youth, of about Seventeen Years Old! Might not his Sins be remitted, and blotted out, before that Age, and he clearly acquitted from Condemnation, through Repentance, and Faith in our Lord Jesus Christ? However 'twas before his Winding-Sheet came on him. But these Men falsly scoff on, (viz. *Poor Child! that had only learn'd to parrot so presumptuously, as he had been taught a little before by his Parents; neither at Age, God knows, nor at Years of Discretion*; p. 28.

I am satisfied they have here notoriously wronged both the Young Man and his Parents; and all those of his Relations, and others, who knew his Sober and Innocent Conversation (together with his Excellent Testimonies and Confessions to the Mercy and Goodness of the Lord to him) may testifie against the Presumption and Envy of these Men, for reproaching such an Innocent Young Man, whom the Lord has taken to himself; and not only so, but notoriously to belye his Parents, as if he was only taught, like a Parrot, by them to declare his own Experiences. Thus dull and destitute of inward and spiritual Sense and Experience of the Lord's Dealings, do these Men shew themselves, and as rash and foolish in their Uncharitable Censures, and speaking Evil of Things, States and Conditions they know not; nor how early the Lord excites and moves some in their Youth to seek Him, and to seek Wisdom, so as they find both, when they find and receive Christ, as this Young Man did.

These Men slightingly say, *This poor Boy is set forth by* Whitehead, *as a Pattern for us to imitate.* Is he so? And truly so he may; he did not intend to live and dye in Sin and Pollution, he did not put afar off his Day of Visitation, and Sanctification, or think he should be made clean in expectation that a Winding Sheet should only wipe him perfectly clean, as they do and talk. But against the said Young Man's Confession before, these Men complain of *A Doctrine that utterly cancels the Gospel-Covenant, and it's Gracious Terms, laying a Millstone upon our Shoulders, that the strongest Sampson is not able to bear*; p. 28. And what Doctrine's that pray? Is it

for a Soul to be made ſo free and clear from the Action, Pollution and Guilt of Sin, by Jeſus Chriſt, as not to be afraid of appearing before God Almighty, or to have boldneſs in the Day of Judgment? How does this Doctrine, or Condition, cancel the Goſpel-Covenant, and its Gracious Terms? Surely the more we are in Covenant with God, in Chriſt Jeſus, the more we are in Agreement and Peace with him. The Goſpel-Covenant is a Covenant of Grace, of Mercy and Peace, we do thankfully confeſs; and then the more Gracious and Merciful God is, and Chriſt is to us, the more we ſhould be obliged in Truth, Obedience and Faithfulneſs to him; and not ſuppoſe the Gracious Terms of the Goſpel-Covenant will excuſe or indulge any of us in Diſobedience or Unfaithneſs; God receiving us into the Covenant of Mercy and Peace with himſelf, muſt be in ſanctifying and fitting us by his Grace for that Covenant and Agreement, that we may perform the Conditions of it, which concern us on our parts; and then God will not fail to make his Promiſes and Terms good to us, on his part, through his dear Son Chriſt Jeſus, and for his ſake, who is our Surety. But we muſt not lay all the Burthen upon him, and bear none our ſelves; ſeeing he is near to Aſſiſt us, upon whom Help is laid. When *Iſrael* had the Book of the Covenant read to them, and the Typical Blood of Sprinkling, they all promis'd Obedience thereunto, ſaying, *All that the Lord hath ſaid, will we do, and be obedient*; Exod. 24. 7, 8. How much more are we injoyned by the Blood of Chriſt, to keep this Goſpel-Covenant of Grace, which is ratified thereby? And how much more effectual is the Blood of Chriſt, in ſprinkling and purging our Conſciences, and cleanſing us from all Sin, if we walk in the Light? 1 *John* 1. 7. *Heb.* 9. 14. & 12. 24. And this is no *Cancelling*, but Confirming of the Goſpel-Covenant, nor laying a Millſtone, or intolerable Burthen, upon the Shoulders of any true Chriſtian, who is willing to bear Chriſt's Yoke and Burthen: For 'tis far more eaſie than the Devil's Yoke, or Burthen of Sin; which theſe Men ſay, they mournfully complain of, as their *Burthen*. But if they were truly penitent, they would believe in Chriſt, for the Removal of that *Burthen*; and he would not be wanting to impart a larger Meaſure of the Spirit, to enable them to the true and faithful Performance of his Terms and Conditions required in his Covenant, that in ſincerely Loving God, they would be enabled to keep his Commandments, ſo, as they ſhould not be grievous, but joyous; (*all which*, they ſay, *they own.*) Which we aſcribe not to our Natural Strength and Ability, but to him that ſtrengthens

us;

us; upon whom Help is laid, and in whom is all our Sufficiency, and not of our ſelves. If theſe Men ſincerely loved God, they would be more ſincere and fervent in Devotion and Duty, than to be under ſuch *Chilneſs of Zeal*, and *Diſtraction of Thoughts*, as they complain of, p. 28. And yet they'll have it, *that every Duty they perform to God, is a good Duty, and they accepted therein through the Grace of the Goſpel*; wherein they ſuppoſe a gracious Acceptance in that, wherein the *Grace of God* does not act them, namely, in that which is Polluted and Sinful; yet ſtill they'll have it a *good Duty*, when but in page 26. they would have the *Church's Righteouſneſs* to be as *filthy Rags*, (upon *Iſai.* 64. 6.) So that they are not only Chill in their Zeal, Diſtracted in their Thoughts, Sinful and Polluted in performance of what they call their Duty; but their Performance it ſelf muſt be Sinful too, if all their *Righteouſneſſes* be no better than *filthy Rags*, and they all as an Unclean thing: For who can bring a *Clean* thing out of an *Unclean?*

As to the Queſtion, *What need they a Saviour's Mediation, who are not Chargeable with any Failing?*

Anſw. As we have great cauſe ever to own Chriſt to be our Saviour, ſo they who are ſaved by him, have need of him as Mediator, to preſerve, ſtrengthen and confirm them in the Way of Righteouſneſs and Purity to the end; and that their Faith may not fail, when tempted and aſſaulted by the Enemy; and that when the whole Church is Compleat, and come to a perfect Man in Chriſt, He their Mediator, may preſent it unto the Father a Glorious Church, without Spot or Wrinkle, or any ſuch thing.

They conclude their Fourth Chapter, viz. *He ſays, we oppoſe the* Urim *and* Thummim, *whilſt we aſſert it to be only in the Breaſt-plate of our great High Prieſt, but not upon the Breaſt of every or any Saint on Earth.* If Chriſt does not afford his *Light* and *Perfection* to any of his Saints on Earth, and in their Breaſts, or Hearts, does he leave them in Darkneſs, Imperfection and Sin, whilſt on Earth? We believe the contrary, that Chriſt, our great High Prieſt, is both his Saints *Light* and *Perfection*, being made of God unto us *Wiſdom*, *Righteouſneſs*, *Sanctification* and *Redemption*, 1 Cor. 1. 30. And he told the Father, *And the Glory which thou gaveſt me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one*, John 17. 22, 23. Wherefore Chriſt does not with-hold the *Goſpel-Urim* and *Thummim* from his Saints.

CHAP. V. *Of Immediate Revelation.*

AS to what I have writ and recited of my *Anſwers* in *Truth and Innocency*, p. 16, 17. both in Detection of theſe Adverſaries, unjuſtly quoting me in this Caſe: 'And alſo for our ſincerely acknowledging the holy *Scriptures* of the Old and New Teſtament, 'to be of Divine Authority, as given by Divine Inſpiration, and 'preferring them before and above all other Writings and Books, 'and in no wiſe queſtioning the Truth of them; but ſtill that we 'muſt needs allow the *holy Spirit* (from whence they came) the Preference, and its Immediate Teaching and Speaking in the Soul, 'as of greater Efficacy, Power and Authority to that Soul, than the 'bare Writing or Scripture without, or only Reading thereof, tho' 'it contain the ſame words Immediately taught: And ſo Chriſt and 'his Apoſtles living and powerful Preaching, in and from the 'powerful Motion of the *holy Spirit*, as being of greater Efficacy, 'Power and Authority, than the *outward Writing*, or *Scripture* it 'ſelf, ſimply or abſtractly conſidered, as diſtinct from the Spirit; 'though the *Words preached*, and the *Words written*, may be the 'ſame, *&c.* To theſe, and the ſubſequent Explanatory Paſſages, theſe *Adverſaries* neither give any fair Anſwer, nor afford any ingenuous or due Conſideration; but inſtead thereof, wrongfully aſperſe us, and pervert our words; accuſing us with undervaluing the *Scripture*, with reſpect to our own *Writings*, and ſay, *Whitehead gives the Preheminence to their Writings, ſays, they are of as great Authority, and greater:* Which is very falſe; that was not my Compariſon between our Writings and the Scriptures; but between *that* which is ſpoken from the Spirit of Truth *in* any, and the Scriptures, or any *Chapter* in the *Bible*; preferring the immediate and powerful Teaching and Miniſtry of the Spirit in Man, or Saints, to the Scripture, the Writing, Chapter, or Letter thereof; and not to give the Preheminence to our Writings, or meer Speakings. By the word *Authority*, I meant ſimply, *Power and Efficacy*, which I aſcribed comparatively to the *Spirit*, and its *Immediate Miniſtry*, as above the Letter of Scripture: And the divine Authority and Credit of the *holy Scriptures* I placed, and ſtill place, upon the *holy Spirit*, as given forth thereby, and do not prefer either our Speakings or Writings to them. So that if the Queſtion were now asked me, *Do you eſteem your Speakings to be of as great Authority as the Scriptures,*

Scriptures, or a Chapter? I answer, *No:* But the *Spirit's Ministry* is, and of more Efficacy and Power, than either the division of *Chapters*, or the formal *Reading* thereof, without the Spirit, tho' the same things be read, that the Spirit immediately ministers. Their saying, *But when they prefer their Writings to the Scriptures*, is a manifest Perversion. 'Tis true, I might (when I first Answered the said *Question* in General Terms, preferring the *Spirit's Ministry*) more directly have answered it, to have prevented Cavils, as I have done now; but then I did not in the least design a Lessening of the Divine Authority of the holy Scriptures, or any preference of our meer Speakings or Writings thereunto; though it is above *Forty Years* ago, since I first Answered the said Question, and at that time had a tender and sincere Respect to the *Spirit* of Christ, from whence the holy *Scriptures* were given forth.

Their saying, *The Bible is of the same Authority still, read by a Pharisee, or an Apostle; tho' perhaps not of the same Efficacy*; Is partly a Confessing to what I have said, amounting to this, that the *holy Scriptures* are of more Efficacy in good hands, than in bad hands; in living hands, than in numm'd hands; more Effectual in the *Spirit*'s divine Hand, powerful Ministry and Opening, than in the Hands of a sensual, dull Minister, or Preacher, Reading or Expounding them by his humane Wisdom, acquired Parts, Arts or School-craft, without the Immediate Guidance or Opening of same *Spirit*, or *Inspiration of the Almighty*; from whence *holy Scripture* first proceeded, and was given forth.

These Men make a very scornful, ridiculous and blasphemous Use of my following words, *viz.* 'Note, that the Comparison is not 'placed upon our *Speakings*, nor yet the *Authority*, distinct from the '*Spirit* of *Truth*; but upon the *Spirit* of *Truth*, *speaking in Man*,' in 'the first place, and through and by the *Ministers* thereof, in the 'next place. And surely the Spirit has not lost his own Autho-'rity and Power, since it first gave out the holy *Scriptures*.

Hereupon first they scoffingly cry, *A Wonderful Opening!* But though they cannot suppose the Spirit hath lost its Power, since it gave forth the Scriptures; yet they falsly infer, viz. *Therefore their Writings must be of the same Authority with the Scriptures.* Which is a Perversion still; but the more *foul* one follows, viz. *This were true, if the Spirit spake in us or them, as through a Trunk; as the Devil did through the Images, when he utter'd his Oracles*, p. 29. The Spirit speaking in, through and by the Ministers thereof, ought not to be compared to the Devil's speaking through the Images, when they

utter-

utter their Oracles; 'tis a profane, atheiſtical and blaſphemous Compariſon. And if theſe Men think themſelves but like *hollow Trunks*, they may remain long enough empty, and ignorant of the holy Spirit's ſpeaking through them, as true Miniſters thereof: They need not tell us, *he ſpeaks in them, while he aſſiſts them in their Speakings or Writings*, p. 29. l. 4. *ab ult.* That is, the true and ſpiritual Miniſters; who though now they compare not themſelves with the Apoſtles, nor pretend to the ſame Degree of the Spirit; yet the ſame Spirit ſpeaking in them, and miniſtring by them, it carries a Degree of Divine Authority and Power with it, above that of miniſtring or reading Scripture without it. And if he ſpeak in them, and by them, 'tis a falſe Conſequence, that 'tis *not the Spirit*, but we that ſpeak, and contrary to Chriſt's own Teſtimony, *Matth.* 10. 20. *For it is not you that ſpeak, but the Spirit of your heavenly Father, which ſpeaketh in you.* I hope theſe Men will not affirm, the Diviſion of Chapters was made by the Dictates of the Spirit, and of Divine Authority, as the holy Scriptures, when given by Divine Inſpiration. And will they affirm, that the Spirit, and the Chapters, or Letter of Scripture, are inſeparable? Or that the Spirit inſeparably reſides therein? Seeing they ask, *Which of the Chapters in our Bible are without the Spirit?* And ſay, *It muſt be an Atheiſtical Conſideration of the Scriptures, to look upon them without the Spirit*, p. 30. As if every one that reads Chapters, muſt either have the Spirit therein, or attending their reading thereof. Chriſt makes a better Diſtinction, *Search* (or rather, *Ye ſearch) the Scriptures, for in them ye think ye have Eternal Life, and they are they which teſtifie of me, and ye will not come to me, that you might have Life*, John 5. 39, 40. As for my *Profeſſion*, that we acknowledge the holy Scriptures of the Old and New Teſtament to be of Divine Authority, and prefer them above all other Writings, *&c.* This is not *Proteſtatio contra Factum*, a Proteſtation againſt Fact, as they ſay; I deny their Charge: We are ſincere in our Acknowledgment herein. I am not Conſcious of denying to do a thing, whilſt I am doing it. To my ſaying, 'The 'Spirit of God ſpeaking in the Soul, is of greater Efficacy, Power 'and Authority, *to that Soul*, (they ſhould ſay) than the Scripture 'without: *It is a Captious Aſſertion* (ſay they) *for Efficacy, Power and 'Authority, are not the ſame thing: And therefore, as joyned together, 'we cannot affirm, nor deny*, p. ibid. Then here they are at a *Ne plus ultra. For* (ſay they) *of greater Efficacy and Power it may be, but not of greater Authority.* It's true, I have render'd *Power* and *Authority* to be *Synonymous*, and they'll bear it in this and other Caſes:

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And ſeeing it's granted, that the Spirit's ſpeaking in the Soul, is of greater Efficacy and Power to that Soul; I ſee no reaſon why they ſhould not own his Authority to be greater, than the Letter of the Scripture. They cannot hence Reaſonably faſten ſuch an Abſurdity upon me, as to ſay, *The Spirit is of greater Authority, than the Spirit*; becauſe the ſame Spirit that gave out Scripture, we own to ſpeak in us; for the *Spirit* and the *Scriptures* are two things: And the *Spirit* ſure has the Preference, and is the Fountain of Divine Power and Authority; but the Divine Authority of the *holy Scripture* is derivative, as firſt proceeding from the Spirit; as the King is of greater Power, than his Proclamations. And there is ſtill a difference, as to the Degree of *Authority* and *Power*, between the Doctrine of holy Scripture, as it Immediately came from the holy Spirit, and as it now lies in Writing. For Chriſt ſaid, *The Words I ſpeak unto you, they are Spirit and Life*; he doth not ſay, *The Words, as Written*, or, as they may lie in Writing, *are Spirit and Life*; much leſs, that the Scripture, or Writing thereof, ſhall be Spirit and Life to all that read them: For it is the Spirit that Quickneth, and giveth Life, both immediately by it ſelf, and by what Means he ſhall pleaſe to make uſe of, whether the *Scriptures* or *Miniſters*; but it muſt be in the hand of the Spirit, as the great and efficient Cauſe. The holy Scriptures ought to be ſeriouſly Read, truly Underſtood, ſincerely Believ'd, rightly Apply'd, and faithfully Practiſed; of all which the holy Spirit is the great Help, and effectual Cauſe. I am ſtill abuſed, and unjuſtly defamed, in their ſaying, That I offer'd to *prove our Speakings to be of greater Authority than the Scriptures*, and that I *ſaid* it; which is notoriouſly falſe, as is their inferring Abſurdity and Blaſphemy upon me, from this their manifeſt Abuſe. And though there can be no *Authority* greater than that which is *Divine*; yet that manifeſts it ſelf in ſeveral Degrees, and by divers Means; as the *King* doth by himſelf, and by his own ſpecial *Commands* and *Warrants*, and alſo by his ſubordinate Miniſters and Officers, when they Iſſue out *Warrants*, and act in his Name, and all by his Power or Authority; the King can ſhew his Power in different Degrees: Therefore my acknowledging the holy Scriptures of Divine Authority, and yet the Spirit to have the preference of Power and Authority, in Degree and Efficacy; I hope this does not render me either Ignorant or Confus'd.

Theſe Men proceed to Perſonal Reflections, and ſcoffs againſt me, for Confeſſing, *I had been too ſhort or dubious in ſome Words, or Expreſſions, as not fully explain'd in ſome of my former Writings*; *which*

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may eaſily be help'd by ſome Ingenuous or Charitable Explication or Emendation: For which they quote a *Letter* to *G. K.* inferring their *Hope, that theſe were not from the Mouth of the Lord.* And what if every Word, Particle or Expreſſion, *was not from the Mouth of the Lord,* (which I do not pretend, was) does it follow, that I am Chargeable by *G. F.* with being a *Witch* and a *Conjurer?* Where do they expreſly prove it? His teſtifying againſt falſe Teachers, falſe Miniſters and Diviners, and their Teaching, and who are not led by the Spirit, (as in *Saul's Errand,* p. 7.) is no proof againſt me. Words or Expreſſions too ſhort, dubious or equivocal, that may need either Explication, or ſome Emendation thereby, (I hope) is not a Proof of a *falſe Miniſter,* or *Conjurer*; for if they were, theſe Men and their Brethren, by their own Practice, would render the Authors and Pen-men of holy Scriptures, no true Miniſters, whoſe words they pretend to Explain, Reconcile and Illuſtrate, where they eſteem Words equivocal, or Paſſages ſeemingly contradictory. Then they can uſe their Figures, and their Explanatory Emendations and Additions, where matters ſeem either *Dubious, Equivocal,* or *Elliptical* and wanting, and ſome *Hyperbolical* or exceeding: As, *Labour not for the Bread that periſheth*; Miniſters have told us, 'tis meant, *Labour not* [only] *for the Bread that periſheth.* And, *Ye know all things,* (1 John 2. 20.) *i.e.* all things *neceſſary to Salvation.* And not only ſo, but theſe Mens Boldneſs, in reſtricting and turning ſuch Scriptures, as clearly import, *Perfection, Perfect Purity,* &c. in this Life, to their private Opinion, for Impurity, beſides the true Natural Senſe and Intention of ſuch Scriptures. All which ſeriouſly conſider'd, if they dare not deem theſe *falſe Miniſters,* whoſe words theſe new *Miniſters* take upon them to explain and amend, then they ought not to be ſo uncharitably Cenſorious on me, for the aforeſaid Confeſſion in the ſaid *Letter.* Let them but (as they ought in Juſtice) allow me, and our Friends, but a ſmall part of that Liberty, with reſpect to ſome of our Writings, which they preſume to uſe upon holy Scripture, and then we may eaſily anſwer their Exceptions; and the Addition of the Particle [*only*] will go a great way therein. My words [*Charitable Explication or Emendation*] they have no cauſe to inſult upon, being indefinitely ſpoken, and yet there may be *Emendations* in divers Reſpects to a *Fabrick,* without pulling it (or any part of it) down.

Their Upbraiding me with *Blaſphemous Words,* charg'd by them and *Fra. Bugg,* p. 31. is more Envy, than Proof; they may be aſhamed of making *F. Bugg* their Companion and Agent. I have ſufficiently

ſufficiently detected him of Slander and Forgery; he will be no honour to them, or credit to their Cauſe. And I hope in the Lord both fully and ſufficiently to detect theſe Deſpiſers, of their *Blaſphemies* and *Abſurdities*, before I have done with them, and to find them *Mending-Work* enough out of their own *Books*, ſo as they ſhall not need to twit me with ſetting up the *Mending-Trade*.

How can theſe Men pretend to the *Gift of the Spirit*, to be *Goſpel-Miniſters*, *and to preach unto their People conſonantly unto* **whatever** *thoſe holy Men of God, the Prophets and Apoſtles, have through the Aſſiſtance of the Spirit written and ſent down to us*; and yet what they receive, is not by *Immediate Revelation? We cannot ſay, with St.* John, (ſay they) *That which was from the beginning, which we have ſeen with our Eyes, and our Hands have handled, of the Word of Life*, 1 John 1.1. (p. 31.) They pretend (it ſeems) to the *Gift* of the *Spirit*, and to the Goſpel, without Immediate Revelation, or receiving what they have thereby; and yet to *Preach conſonantly unto* **whatever** *the holy Men of God have, through the Aſſiſtance of the Spirit, written and ſent down:* But what Reaſon have we to believe their *Preaching Conſonant* thereunto, without the *Revelation* of the ſame *Spirit*, whereby the things of God are only known and reveal'd? We have not received the Spirit of this World, but the Spirit which is of God, whereby we know thoſe things, which are freely given to us of God, 1 *Cor.* 2. 12. which theſe Men appear ſtrangers to, whilſt what they receive is not by *Immediate Revelation*. 1. How do they then prove their *Call* to their Prieſthood and Miniſtry, without Immediate Revelation? 2. How will they derive their *Succeſſion* thereto, and prove their Prieſthood to be by Chriſt, called, conſtituted, ordain'd or qualified? 3. I deny their *Call from Man*, without an Immediate Call and Revelation from Chriſt, to be any ſufficient proof of their being Chriſt's Miniſters or Prieſts. 4. In the next place, ſeeing they have neither ſeen with their Eyes, that which was from the beginning, nor handled with their Hands, of the Word of Life, according to their own Confeſſion before, I deny them to be either Witneſſes or Miniſters of Chriſt, the Word of Life. For Men cannot be either *Ear* or *Eye-Witneſſes* of that which they have neither *heard* nor *ſeen*. For the true *Witneſſes* and *Miniſters* of Chriſt, as the Word of Life, did thus demonſtrate their being ſuch, viz. *For the Life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that Eternal Life, which was with the Father, and was manifeſted unto us*, 1 John 1. 2. But how ſhould theſe Men either *bear Witneſs* of that Eternal Life, or *ſhew* it unto others,

when they have not seen it themselves? Their saying, They *wanted the happiness of a Personal Converse with our Saviour, and had not the Honour to feast with him in* Cana, *to be with him in the* Mount, *&c.* would not hinder their seeing with their Eyes *That* which was from the beginning, and their handling of the Word of Life, if they were living *Witnesses* or *Ministers* thereof; as there are many such in these days, who could not be *Conversant* with Christ in the days of his *Flesh:* For as he was from the beginning, the Word of Life, and that Eternal Life, which was with the Father, he was before he took Flesh, or was Conversant therein; and is *heard, seen* and *felt* by all, whose Spiritual Senses are reviv'd and restor'd in them by his Spirit and Power. And what rational Evidence can these Men produce, of their being true and living Ministers of the Gospel, or the Word of Life, without Immediate Revelation, and without either *seeing, hearing,* or *handling* of the Word of Life? If they tell us, *they have the Scriptures*; so can many *Thousands,* who pretend not to be Christ's Ministers, or Priests. If they tell us, their Preaching is Consonant thereunto, and to whatever holy Men preached or writ by the Assistance of the Spirit, *and sent down to us:* That is to tell us, It is not the very *Scriptures* they preach, as they are written and sent down to us; but something *Consonant,* or altogether agreeing therennto: But that I must deny, whilst they either deny Immediate Revelation, or have not the Immediate Assistance, Sense or Openings of the same Spirit, or Word of Life, from whence the holy Scripture proceeded. For how should any truly understand, open, or apply the holy Scriptures, without Immediate Help or Assistance of the same Spirit and Power, from whence the holy Scriptures were given forth? For it is the Inspiration of the Almighty that gives Understanding; 'tis the Lord gives his true Servants to understand his own Law, who opens their Eyes to see the Wonders thereof, *Psalm* 119.

And further, seeing *No Man knoweth the Son, but the Father; neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal him,* Matth. 11. 27. Consequently they that either deny, or have not such Divine Revelation, have not the Knowledge of God and Christ, and therefore are none of his true Ministers; nor can they bring others to know what they themselves are ignorant of. And they must needs be Blind, Deaf and Numb, as to Spiritual Things, who neither *see, hear* or *handle,* that which was from the beginning, the Word of Life: And this appears to be the Case of these *Adversaries.*

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We pretend to no other Gospel, than that which Christ's Ministers preached by the Holy Ghost sent down from Heaven; the Mystery of Christ within, his inward Life, Spirit and Power, is no other Gospel, than what the Apostles preached: But 'tis a Perversion to say, *We pretend to only a Manifestation of Christ within, his inward Life, Death, Blood, Resurrection and Ascension; and that we pretend to feel, taste and see these things within us every day:* But where we so pretend, they produce no proof. We truly own these, according to Sacred History, as transacted in Christ's Person without us, as well as to feel and taste of the Power of Christ's Resurrection within us; as also of the Fruit, blessed Effects, and Fellowship of his Sufferings, when made Conformable to his Death; which there is a necessity to have some Sense and Experience of within us, as well as a Confessing of his Suffering, Death, Resurrection and Ascension, without us; which we truly believe, as well as these Persons, and hope, more effectually. How do they Preach the Gospel from Heaven, when they do not receive Teaching immediately from God by Revelation? Can they teach from Heaven, and not from God? Or can they Effectually teach in the dark, without Revelation; I mean, Divine Revelation of those things they teach? Surely they cannot teach others, till themselves are taught. To tell us, they Preach what they had from the Apostles, *&c.* is to tell us, they preach Scripture: How proves that, they are Christ's Ministers, without a Divine Understanding of Scripture, which must be received by Divine Revelation, and understanding of the same things they taught and writ? As also, the true Faith even of the Verity and Divine Authority of Holy Scripture, is the Gift of God; the Gospel being confessed to be the *Power and Wisdom of God*, consequently it must be immediately received from him by Revelation. This they like not; saying, *The Gospel had a beginning, and is not Properly, but Figuratively so called; the Cause may be predicated of the Instrument; For the Gospel is an Instrument of God's Power and Wisdom, for the Salvation of Believers*, p. 32. Howbeit if the Power and Wisdom of God be the cause from whence the Gospel of Christ, which is the Gospel of the Grace of God, proceeds, and to which it leads, it cannot be preached Effectually, to Conviction and Conversion of Sinners, without the same Power and Wisdom of God immediately attending the Ministry thereof; consequently the Minister of the Gospel must know and feel the same Power attending him in his Ministry, and he must live according thereto; or else that Power will not attend him in's Preaching. *And how can they Preach, except*

they be sent? Their Mission therefore must be from God, and not from Man, nor Mens Tradition. 'Tis God that Qualifies and Calls his Ministers to his own Work of his Ministry. See *Psalm* 51. 10, 11, 12, 13. *Create in me a clean Heart, O God, and renew a Right Spirit within me: Cast me not away from thy Presence, and take not thy holy Spirit from me: Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit; Then will I teach Transgressors thy ways, and Sinners shall be converted unto thee.* These were the Qualifications and Indowments of true Gospel-Ministers; they must be good themselves, and upheld by the free Spirit of God, before they can make others good. The *Psalmist* does not make so many Degrees in an Academy, and Acquirements of so much School-craft there, any Necessary Qualifications for a Gospel-Ministry, (tho' I own Humane Learning to be useful in its place) but the Work of Grace unto Purity, and the Gift and Support of the free Spirit of God. And the Preaching of Christ (being thus Qualified, and divinely Endowed) is a preaching of, and in the Power of God, 1 *Thess.* 1. 5. tho' the Act of Preaching be not the very Power of God, but the *Thing* Preached; and that Power makes use of this Means for the Conversion of Thousands, (to p. 32.) And tho' Effectual Preaching be a Means secondary or subordinate, it cannot be so Effectual without the original and supream Cause, (*i. e.* the Power of God, and Divine Revelation given thereby.) Because that *Peter* and *Paul* were Ministers of Christ by Divine Revelation, it follows not that these Men are his Ministers without Divine Revelation, or Teaching immediately from God thereby. 'Tis not their receiving the Apostles words, without this, can prove them true Ministers. It would be but a poor Proof, or Argument, for a Man to say, *Peter* and *Paul* were true Ministers of Christ, and I have got their words; therefore I am a true Minister of Christ. At this rate, all that have the Scriptures might plead the same, as well as these Men; which I dare say they would not allow of. And how can they truly understand the Gospel, that be in another *Power*, than that which is from Heaven, which is the Gospel, and the same the Apostles were in? Can any understand the Gospel, which is the Power of God, without it self, whether they mean the Cause of it, or the Instrument? What other Power is that, which is not from Heaven? 'Tis not the Divine Power of God sure. And tho' we may not pretend to the same degree of Understanding, Knowledge, and Immediate Revelation from Heaven, the Apostles had, yet 'tis from the same Power, in some measure, Revealed and Revealing the Gospel and things of God

God to us, and to all true Spiritual Believers in Chriſt. But contrarywiſe theſe Men tell us, *'Tis Evident a Man may underſtand the meaning of the Goſpel, by the help of Common Illumination, without any Special Enlightning; much more without Immediate Revelation from Heaven*, p. 32. Whilſt they confeſs this *Common Illumination* to be that of the Spirit of God, they muſt own it to be from Heaven, and Immediate alſo, becauſe 'tis that of the Spirit of God; which, if truly obeyed, the ſame Spirit would give them both Underſtanding and Revelation in the Goſpel, and the things of God, which are revealed to us by the Spirit, 1 *Cor.* 2. 10. Conſequently theſe, and ſuch Perſons, that neither are in the ſame Divine Power, nor believe Immediate Revelation from Heaven in theſe days, they neither know the Goſpel, nor the Scriptures, nor the Power of God; and ſuch do Err, whatever Underſtanding of the Goſpel, or Senſe of the Scriptures, they pretend to, by the uſe of their Rational Faculties, and the Common Illumination of the Spirit: *For the natural Man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcern'd*, 1 Cor. 2. 14. And the Natural Man is not in that Spirit and Power, which would work a true Change in him, and make him a Spiritual Man, if not reſiſted when it does Operate in him; Reprove and Convict him of Sin and Evil. The *Light ſhining in Darkneſs*, or as in a dark place, would both ſhine and lead Man out of Darkneſs, if turned to and followed; as Chriſt ſaith, *Whoſoever followeth me, ſhall not abide in Darkneſs, but ſhall have the Light of Life*, John 8. 12. 'Tis true, the holy Scriptures are plain to them to whom God gives the underſtanding of them: But that *they are a Lamp unto our Feet, and a Light unto our Paths*, or that Word which is ſo, *Pſalm* 119. 105. proves not, nor any other Scripture. Alſo much of the Scripture being unwritten when the *Pſalmiſt* ſpake this, concerning the *Word*, as he did ſpeak many other Excellent things of the *Word*, in that and other *Pſalms*. He ſaith; *Thy Word have I hid in my Heart, that I might not ſin againſt thee: And this is my Comfort in my Afflictions; for thy Word hath quickned me*, Pſalm 119. 11, 50. And this was that *Word*, which was *a Lamp unto his Feet, and a Light unto his Paths*, verſ. 105. *He ſendeth out his* Word, *and melteth them*, to wit, *the Snow, the hoar Froſt, and the Ice*, Pſalm 147. 16, 17, 18. This could not be ſpoken of the Scriptures, (they could not do all this) but of the Living, Eternal, Powerful *Word*. But theſe Men make no diſtinction between the *Scriptures* and the *Word*. 'Tis alſo true, thoſe neceſſary Laws God gives us

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to obey, he gives us Light to understand 'em (if we'll make right use of that Light) and also Power to obey his Requirings; *because he never obliges to an Impossibility*, as is confessed, p. 33. And did not the Prophet *David* himself pray to the Lord, *Give me understanding, that I may learn thy Commandments? And open thou mine Eyes, that I may behold wonderous things out of thy Law*, Psalm 119. 18. Therefore the true Sight and Understanding of the Law and Commandments of God, is his divine Gift and Revelation; we must have some divine Opening, or Revelation, immediately given us by the Spirit, even when we read holy Scripture, or else we cannot understand what we read: Therefore every one that seriously reads, with desire to understand it, had need to have recourse to the Light of the holy Spirit, and pray to God for the true understanding thereof.

These Men turn off again into their old Course of Scoffing, *viz. They will not sure deny, but we may understand the Scriptures of St.* Whitehead, *St.* Penn, *St.* Fox, *and St.* Burrough, *without the same Degree of the Spirit the Apostles were acted by*, &c. p. 33. But how do they allow any Degree of the same *Spirit* and *Power* the *Apostles were acted by*, to understand their Writings, whilst they oppose *Immediate Revelation?* And yet pretend by the *Common Illumination of the Spirit to understand the sense thereof; and by a more special one to understand it savingly*, i. e. *to believe and obey it*, p. 33. l. 4. *ab ult.* But what is this *Special Illumination*, if no *Immediate Revelation* from Heaven? And how should they understand Holy Scriptures savingly, without some Degree of the same Power, Knowledge, Understanding, and Immediate Revelation from Heaven, that the Apostles were in? 'Tis a Degree of the same, I sincerely believe and plead for, and do not make Comparison with them. And if *Julian*, *Celsus* and *Lucian* understood the Sense and Meaning of the *Scriptures*, and of those words, *A Virgin shall conceive, and bear a Son*, by the *Common Illumination* of the Spirit, and yet *laughed at them, as an Impossible Fiction:* And if *Celsus derided the holy Virgin, and the Descent of the Holy Ghost in the shape of a Dove*, p. 33. I am sure, the *Illumination* of the holy Spirit would have taught them better things, if they had regarded it, or the *Illumination* they had of it. Their Rebellion was the cause of their Unbelief of holy Scripture; and therefore they had not the true Understanding and Sense thereof, being not in the Faith thereof. Their Unbelief sprung from their Rebellion against the *Light*; as there are those, that rebelling against the *Light*, know not the Ways thereof, for they abide not in the Paths thereof, *Job* 24. 13. the fault was their own, there was no defect in the *Light*. These

These Men still proceed in their great Scorn and Contempt, *viz. But we may instance in one more, and he is a great* Quaker *too, that certainly was not in such Power and Understanding the Apostles were in, and yet understands the Scriptures well enough to his Cost: the Devil we mean, for he believes them, and trembles*; p. ibid. Here they insultingly suppose, they have given the *Quakers* a *hard Rub*; but whatever Understanding or Sense they suppose the Devil to have of the Scriptures, by the *Common Illumination* of the Spirit, (which is hard for them to determine) we are sure, the *Devil* is a great Perverter and Contradicter of Scripture; as in the *Temptation* against our Blessed Saviour, *Matth.* 4. 6. and *Luke* 4. 6. how *well-enough* soever these Men think, he *understands* and *believes* them. It is not to be doubted, but the Divine Power of Christ, the Apostles were in, is higher and more potent, than the Devil, and over him, though he be out of it; and thereby he is forced to understand and believe his Judgment and Torment to come, and to *tremble* at the Apprehension thereof. 'Tis his Judge, Christ Jesus, by his Power, causes the Devil to *tremble*, and will cause all them that take his part, as his Advocates for Sin and Impurity do.

And further, these Men, in Contradiction to their Pretensions of *understanding the sense of Scripture by Common and Special Illumination of the Spirit*, without the same *Power* and *Immediate Revelation from Heaven, the Apostles were in*, p. 33, 34. they now Confess (in Contradiction thereto) viz. *And we are taught of God, and by the Spirit*, (John 6. 45. Isai. 53. 13. Jer. 31. 33.) *when we are taught by the Scriptures, they being the means used for our Instruction; which is all that is observed in the Margin of the Old Bible (in Q.* Elizabeth's *days) by hearing of his Word, and inward moving of his Spirit; the Spirit co-operating with those means*, p. 34. 'Tis well here they confess to a *being taught of God, and by his Spirit, and the inward moving thereof*; and also to *the Spirit's co-operating with hearing the Word:* Where the Spirit *co-operates* with preaching and hearing the Word, this is that which makes both effectual; the word *Preached* being mixed with *Faith* in them that hear. But it follows not, that all are *Taught of God*, who hear or read the Scriptures; or that any have acquaintance with the *inward Moving*, or *Operation* of his *Spirit*, only by hearing or reading the Scripture, without an inward Recourse and Regard to the *Spirit*, which operates both *by Means* and *Immediately*, as he pleaseth. And seeing these Men confess both to our being *Taught of God* by the Spirit, and to the *inward Moving* thereof; and also the following Note upon *Jer.* 31. 33. *has only reference to that more plentiful Effu-*

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ſion of the Spirit in the days of the Goſpel, than was afforded under the Legal Diſpenſation, p. 34. I do not ſee how they can exclude either the *Divine Power*, or *Immediate Teaching* of the Holy Spirit in the days of the Goſpel, from being afforded unto Chriſt's Miniſters, or true Chriſtians, and Spiritual Believers. And as by their Confeſſing, *No body ever denied that more plentiful Effuſion of the Spirit*; we by aſſerting the ſame, and *Immediate Revelation* thereby, do in no wiſe render the Preaching of God's Miniſters, or Reading the Scriptures, *uſeleſs*, any more than they do, by granting the ſame, p. 34. As to the *Degrees* of the Holy Ghoſt, I have ſufficiently Anſwered and Explained both in this, and *Truth and Innocency*. I know none of us, that *Challenge Inſpiration, and Immediate Revelation from Heaven*, **equal** *with the Apoſtles*; and I queſtion, whether the *Anabaptiſts* will own theſe Mens Charge againſt them, *That they flew high with this Claim, and that it was their Blind, to carry on every Deſign*, p. 34. l. 4. ab ult. And I am perſwaded theſe Men deal neither juſtly by us, nor by the *Anabaptiſts*, in upbraiding us or them with the *Anabaptiſts* in *Germany*, or their Miſchiefs, Miſcarriages, or Miſtakes, from *Rutherford*'s Hiſtory. What ſignifies their Story of *Thomas Munſter*, or *John* of *Leyden*, &c. and their Deſigns, to us, and the *Anabaptiſts* now? Did their pretences to Immediate Revelation, and Inſpirations from Heaven, make the Faith thereof now in theſe Goſpel-days void, or the plentiful *Effuſion of the Spirit* therein, not to be credited? No ſure. Good Principles are not to be rejected, becauſe of ill Management, or bad Pretenders; or becauſe pretended by ſuch for ill Purpoſes. And I do not believe their Stories, that one of the *Quakers* replied to his Creditor, *It is reveal'd to me, that I owe thee nothing:* Or that another *pretended a Revelation to ſteal Cloth*; Or *that two Quakers in* Yorkſhire *went and murder'd their Mother*, apprehending *ſhe was the Fountain of Original Sin*; *their Conſciences bidding them deſtroy it*, p. 35. I confeſs, I never heard theſe *Stories* afore againſt any really reputed *Quakers:* And theſe or the like Extravagancies could not be ſufficient Reaſon to make any Learned Man declare (as they ſay) *That it was a dangerous Principle to aſſert, that Immediate Revelation, or Inſpiration, is not ceaſed, but a ſtanding and perpetual Gift in the Church of Chriſt*, p. 35. Which is no better Reaſon, than to declare, that we ought not to aſſert *Truth*, or true *Religion*, becauſe too many under ſpecious Pretences abuſe and reproach the ſame, by their Extravagancies and diſorderly Converſations; and that we muſt not *Eat* and *Drink*, becauſe too many *Eat* and *Drink* to *Exceſs*. But ſuch Arguments, or Extravagancies, will never deter

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us to believe, that Immediate Revelation, or Inſpiration, is wholly ceaſed in the Church of Chriſt; but on the contrary, that it is a ſtanding and perpetual *Gift* therein. For how ſhould either God, or Chriſt, or the Myſtery of Chriſt, or our own inward Conditions and Spirits, be truly made known to us, without Divine Light, Immediate Revelation, or Inſpiration from Chriſt? And yet, as his ſaving and peaceable Diſpenſation differs from that of the Jewiſh Oeconomy, we do not believe his Spirit will move or excite any of us to execute Judgment in ſuch an extraordinary and ſevere manner, upon the Enemies of God, as ſome Men were in great Zeal mov'd unto, in the time of the Law; ſeeing one End of our bleſſed Saviour's coming, was to put an end to the Jewiſh Oeconomy, or Law; *and that he came not to deſtroy Mens Lives, but to ſave them*; as is confeſs'd in their Citation out of Dr. *Hicks*'s *Spirit of Enthuſiaſm*; although we have little reaſon to value his following undue and erroneous Reflection, which they cite, viz. *And let us (ſaith he) a little more particularly reflect upon that Blaſphemous Doctrine of the Quakers, concerning a Spiritual Miniſtry, and Spiritual Worſhip; whereby they pretend, that the Holy Ghoſt now comes down upon their Aſſemblies, as it did in the Apoſtles time, and moves them to preach and pray by Inſpiration, without any regard to Condition or Sex.* This (and other) uncharitable, as well as erroneous Reflections, with divers other following and falſe Aſperſions, in their ſaid Citation, theſe Men ſeem very cordially to imbrace againſt us; whereby they run themſelves further into the Ditch, and have charg'd that for Blaſphemous Doctrine, which is both *Evangelical* and *Scriptural*; as is that for a Spiritual Miniſtry, and Spiritual Worſhip; ſee *John* 4. And the Holy Ghoſt, or Power of Chriſt, coming down upon our Aſſemblies, is according to Chriſt's own Teſtimony, i. e. *Whereſoever two or three are gathered together in my Name, there am I in the midſt of them*, Matth. 18. 20. And if the Worſhip of God muſt be performed in Spirit and Truth, then our Praying and Preaching ought to be in his Spirit and Truth; conſequently by Divine Inſpiration. And the Apoſtle ſaith, *Likewiſe the Spirit alſo helpeth our Infirmities; for we know not what we ſhould pray for, as we ought, but the Spirit it ſelf maketh Interceſſion for us, with Groanings, which cannot be uttered*, Rom. 8. 26. And Chriſt's Miniſters were required to *Miniſter as every Man had received the Gift, and to ſpeak as the Oracles of God, and as of the Ability that God gave*, 1 Pet. 4. 10, 11. And ſuch are not made *Miniſters by the Will of Man*, nor preach in their own Wills, according to Mens Inventions and Premeditations, deviſed Sermons, and

what they have gathered out of other Mens Lines, made ready to their hands, as Ministers of Mens making do. All which consider'd, these Mens terming the Doctrine of the *Quakers* (for a Spiritual Ministry and Worship) *blasphemous*, appears very *blasphemous* on their parts, which they had need to repent of; and let them not indulge themselves in their Prejudice against us, by reproaching us, and our Solemn Meetings, and deridingly asking us, *How comes it to pass, that the Spirit never moves them, as it did the Apostles, to pray and prophesie in unknown Tongues? And when we shall see in their Assemblies, that they have the Gift of Tongues, and the Gift of Interpreting thereof; and when, together with the same, we shall see, that they have, as the Christians had, all the other miraculous Gifts*, &c. Together with other things they reckon up. What then? Will they have better Sentiments of us, than the severe Judgment they have already given? Yes: *Then* (say they) *we will believe, if they be lawfully Baptized, that it is the Spirit which is speaking in them, and that God is in them and among them of a Truth. But till then, we must believe them all to be Impostors, or Enthusiasts, or Blasphemers of the Holy Ghost*, p. 36. To which Citation and Judgment, these Men add, *Thus he*; (i. e. Dr. *Hicks*, whom they quote for their Charge) *enough to silence all their Pretences* (say they) *to Immediate Inspiration.* The great Enmity and Presumption of these Persons, how notorious is it! They'll believe no Good of us, unless we shew them all these Signs and Miracles. And why? Because we sincerely believe *Immediate Revelation*, or *Inspiration*, is not ceased, but is a standing and perpetual Gift in the Church of Christ. Yea, we truly believe a *Spiritual Ministry*, and *Spiritual Worship*, and that the Holy Ghost, or Power from on High, comes down upon our Assemblies; and that we ought to preach and pray by Divine Inspiration: But if we cannot inforce a Belief of these things upon our present Adversaries, by the Gift of Tongues, and of Interpreting thereof, and all the other Miraculous Gifts; then what follows? *They must believe all the Quakers to be Impostors, Enthusiasts, or Blasphemers of the Holy Ghost.* But I must deny their Consequence, as well as their unjust and uncharitable Judgment, in this Case. For those Miraculous Gifts were not Common to all the Primitive Christians, but peculiar to some: *To one is given by the Spirit, the Word of Wisdom; to another, the Word of Knowledge; to another, Faith; to another, the Gifts of Healing, by the same Spirit; to another, working of Miracles; to another, Prophecy; to another, discerning of Spirits; to another, divers kinds of Tongues; to another, the Interpretation of Tongues.* And afterward he puts the Question, *Are all Apostles? Are all Prophets?*

phets? Are all Teachers? Are all workers of Miracles? Have all the Gift of Healing? Do all speak with Tongues? Do all Interpret? Clearly implying, that those Gifts were not common to all who had the Spirit, and were Members of Christ's Church. And lastly, *Yet* (saith he) *shew I unto you a more excellent way*, which was that of *Charity*, 1 Cor. 12. & Chap. 13. Yet all the true Christians, Believers, and Churches of Christ, were partakers of the same Spirit and Power of Christ, from whence these peculiar Gifts came. Consequently good Men are endued with the good Spirit, who have not these peculiar and singular Gifts, as of *Tongues* and *Miracles*: For otherwise, what will become of these Adversaries and Opposers, upon their own Judgment given against us? They all pretend to *Divine Inspiration*, when they pretend to the *Holy Spirit*, where they say, *O God, make clean our Hearts within us, and take not thy Holy Spirit from us*; which also in many other parts of their *Liturgy* they profess and pretend to. And these very Men, these *Rectors*, accept of such Honour due to Priests, as that of stiling them, *The Counsel of God*, (Epist. Dedic.) A very high Appellation and Character. But now for proof of their Pretensions to the Holy Spirit, and being the *Counsel of God*, may we not, *ad hominem*, justly retaliate upon them, *Where is your Gift of Tongues*, your *Gift of Interpretation* thereof, and your *Gift of Miracles*, to prove such your Spiritual Qualifications and Endowments, and that you are divinely Inspired, and are the *Counsel of God?* And they have none of these *Gifts* to shew for such their Pretensions: Would they take it then as a just Retortion, and good Consequence upon them, viz. *We must therefore believe you all to be Impostors, or Enthusiasts, or Blasphemers of the Holy Ghost*; because you pretend to the Holy Spirit, the Holy Ghost, and consequently to Divine Inspiration; but can work no such Miracles, as were wrought by some of the holy Apostles and Christians in the Primitive Times? See now whither your severe and uncharitable Judgment, against the People called *Quakers*, has led you! And whilst you judge them guilty of Blasphemy (the unpardonable Sin) against the Holy Ghost, how can you expect to do them any good for their Souls, whom you have so condemned? O uncharitable, censorious, and self-confounding Persons! Our sincere Belief of *Immediate Inspiration*, *Visions*, *Revelations*, the *Holy Spirit*, and *Internal Word*, will never be made void by any Instances they can give of those they deem *false Pretenders*, *Deceivers*, *Wolves in Sheeps-cloathing*, &c. p. 36, 37. Tho' they cannot discern who are such, who cannot discern who are *Saints*, and who are *Devils*; they are apt to deem *Sheep* to

be *Wolves:* However good Principles must not be rejected, because badly used by too many Men of corrupt Minds. And if these Men will still judge and condemn the Quakers, as *Blasphemers against the Holy Ghost*, *Wolves in Sheeps-cloathing*, &c. their Judgment will be of little weight; seeing they are neither *Infallible* in their Judgment, nor *Certain* in their Discerning; for they want *both*. And we pray, God give them Repentance, and Forgiveness of their hard Speeches against us; tho' they leave us no room for Mercy, whilst they judge us guilty of the Unpardonable Sin against the Holy Ghost. And why they should oppose our Doctrine, for a Spiritual Ministry, and Spiritual Worship, and deny the Holy Ghost's now coming down upon our Assemblies, they produce no valid Proof or Reason; but in Contradiction to such their Opposition, in their *Litany* they pray to Almighty God, *viz.* 'Send down upon our Bishops and Curates, 'and all Congregations committed to their Charge, the Healthful 'Spirit of thy Grace; and that they may truly please thee, pour 'upon them the continual Dew of thy Blessing. And in their *Collect* for the *Sunday* after *Christmas-day*, 'Almighty God, *&c.* Grant, 'that we being Regenerate, and made thy Children by Adoption 'of Grace, may daily be renewed by thy Holy Spirit, through our 'Lord Jesus Christ. It appears, they pray for that in Unbelif, which we sincerely Believe, with respect both to our Ministers and Congregations.

CHAP. VI. *Of the Scriptures.*

After some of these Mens Flouts, in the entrance of their 6th Chapter (against *Infallibility* especially) they upbraid me, as to my *Honesty*, and but *bare Measure of Wit*. As for my *Wit*, I do not boast, nor sound a Trumpet; but as for my *Honesty*, both in Conversation, Writing, and Explication of our Friends Writings, (so far as I have been concern'd therein) I have been and am Conscientious towards God; and am not Convicted either of Insincerity or Dishonesty by these Mens Detractions and Reviling. My observing (in *Truth* and *Innocency*, p. 19.) 'That the *Letter* it self is 'not made up of *Spiritual Matter*, or lasting Materials; but of such 'as will decay, and turn to *dust:* But the *Matter* contain'd, that 'is, the *Holy Doctrine*, will continue, and is permanent. This I

'knew

'knew to be that Author's meaning, who said, *The Letter is dust*; 'and that according to his own Explication, who confessed, the 'Holy Scripture to be given forth by the Lord, his holy Prophets, 'Christ, and his Apostles; as I more fully recited his Explanation in my Observation cited. In all which I did not in the least design either *Trifling*, or *Abuse* of these Men. However, to shew my *little Wit*, they would shew their *great Wit*, by asking, *Was ever any thing properly called Carnal, that was not Capable of being made Spiritual?* p. 37. I answer, Yes; there were *Carnal things*, which the *Sowers of Spiritual* might *reap*: And I ask these Witty Men, If the *fat Pigs* and *Geese*, &c. they take in their *Tithe*, be not *Carnal things?* And whether these are Capable of being made *Spiritual?* And were there not *Carnal Ordinances*, *Carnal Commandments?* Heb. 7. 16. Ch. 9. 10. And are there not *Carnal Weapons*, and *Carnal Objects*, or things obvious to the *Carnal Eye*; as the distinction between *Spiritual* and *Carnal things* is General? I pass by a deal of your empty Jeering about the words *Carnal*, and the *Letter*, and a *Bottle of Ink*, &c. But I must tell you, after this your Drollery, that the *Letter killing is not by any Choaking himself by swallowing the Bible:* I know no such Fools. There's another sort of the *Letter's killing*, where the Spirit and Life is neglected, and Men feed upon the *Letter*, or an Empty Profession of the Scriptures, till their Souls starve and famish for want of the Life and Substance. There's also the *Killing Letter* of the *Law* to the Guilty World, who are under the Condemnation of the *Law*. And what *the Quakers are wicked enough to do*, p. 38. l. 14. I cannot make good Sense or Coherence, in this their Charge. We were never so *wicked*, or *witless*, as to think to encourage any one to *Choak himself by swallowing the Bible:* Neither did we ever think, that the holy *Doctrine* of *Scripture*, convey'd to our Knowledge, was either *Dust* or *Death* in it self; much less, as livingly apply'd, and made known to us by the Holy Spirit. Tho' we know, that covetous Priests, and false Teachers, Preaching and Commenting on it, is dead, empty and unprofitable. And as to our *Writings*, or *Books*, we are also so bold and plain with them, as to say, 'They will decay, and turn to *dust* in time; and have been liable to be *torn* and *burn'd* by some *angry Priests*. But the *Doctrine* of *Truth*, and many seasonable Warnings therein, will live and remain, and rise up in Judgment against the Contemners, Despisers and Persecutors.

Again, I return it upon these Men, as a Falshood, *That* Fox *every where of his Scribbles says, To you this is the Word of the Lord*; and I deny the Authority of *The Snake in the Grass*, quoted for this: As

also, *That St.* Paul's *Scriptures are but Dust, Husks, Rottenness*, &c. What filthy, false stuff is this to insinuate against us! And *what better Names do we give the* Scriptures *of late, than formerly, to serve our Turns; as when we have some Act of Parliament to procure*, p. 38. This they unjustly insinuate: For to the *Parliament* we signify'd our sincere Belief of the holy Scriptures, being given by Divine Inspiration; which has been our Principle ever since we were a People. Though some of our late Adversaries have said, We *never called them Holy, till the Year* 1660. or till these late Years. Which Falsehood I can easily detect, both out of *Sam. Fisher*'s *Rusticus ad Acad.* as also by the very Title of one of our *Friends* Books, printed for *Giles Calvert* in the Year 1655. viz. *The Holy Scriptures from Scandals are cleared by* R. F.

These Men having, in their *Brief Discovery*, falsly quoted *T. Lawson*, and others, in their *Brief Discovery*, printed 1653. viz. *That the Ministers are* Babylon's *Merchants, selling Beastly Ware, the Letter*, &c. They farther add to this false Quotation, by partially quoting me, as saying: The Quotation runs thus, *Selling beastly Ware for a large Price*, &c. whereas my Quotation out of *T. L*'s *Brief Discovery*, p. 9. runs thus, *viz.* '*Babylon*'s Merchants, selling Beastly Wares for 'a large Price, all the Week-time heaping up a Rabble of Notions 'into the Brain, *&c.* I affirming, that *Beastly Wares* relate to their '*Rabble of Notions*, of their own heaping up, and not to the *Holy* '*Scripture*, nor to the *Letter* thereof, but to their bruitish Imaginations 'and Divinations of their own Brain. Which I still affirm; and that these words, *Beastly Wares*, and *bad Ware*, relate not to the *Letter* of the *Scripture*, as these Men would obtrude upon me; for the words, *They sell the Report of other Mens Riches, the Letter.*—comes above four lines after, *Rabble of Notions into the Brain*, as above. But these Men will needs have it spoken of the *National Ministry*, or *Ministers*, without Exception; when it was plainly spoken of *Babylons Merchants*, and such *Ministers*, who preach for filthy Lucre's sake, making a Trade of Preaching, *&c.* Thus these Men make the Application to themselves, like Persons conscious of Guilt.

The *Doctrines* contain'd in *Scripture, necessary to be believ'd and practis'd, for Salvation*, we never *profanely call a Dead Letter*, as is falsly insinuated against us, p. 39. For the Doctrines are made living to us by the Holy Spirit. But as the word *Scripture* signifies *Writing*, these Mens *Preaching* out of it, without the Spirit, is *dead*; so they can neither prove the Letter to be Living, nor themselves to be Ministers of the Spirit; nor do they turn any to the Spirit,

by

by being either meer Literal Miniſters, or Preachers of their own Conceivings or Imaginations: *They ran, and I ſent them not; therefore they ſhall not profit the People at all, ſaith the Lord.*

Theſe Men impoſe theſe grievous Falſhoods upon us, viz. *That all the Miniſters of the Goſpel, from Chriſt's time to this day, are villanouſly traduc'd by the Tea and Nay-Men, as a Company of Magicians and Sorcerers, that work by the Black Art, that preach out of the Scriptures, as out of a Conjuring-Book: And no doubt* (ſay they) *theſe Wretches would not be much Concern'd to ſee them burn'd with the reſt of thoſe Books of Sorcery,* Acts 19. 19. *thereby to ſpoil the Prieſts Trade of Conjuring by them,* p. 39. Thus rudely they traduce and calumniate us. What ſome of our Friends have written againſt the Covetous, Envious, Perſecuting, Hireling-Prieſts, who make a Trade of the Scriptures, theſe angry Prieſts will needs have it a *Villanouſly Traducing all the Miniſters of the Goſpel.* And 'tis a preſumptuous Falſhood, that the *Quakers would not be much concern'd to ſee the Scriptures burn'd with the Books of Sorcery:* An Abominable Falſhood. We eſteem and value the *Bible* above all other Books extant in the World, and deſire ever to live in the Faith and Practice of the Chriſtian Doctrines therein contained (they tending to Salvation) by the Help of the Holy Spirit, which gave them forth. Though we do not find, that *David* ſays, The *Letter* containing ſuch Doctrines is the *Light*, &c. as theſe *Teachers* ſay, but without Scripture-proof. And we are ſo little afraid of theſe Mens purſuing us for *Blaſphemy*, that I did not at all purpoſe to divert them from ſuch their pretended Purſuit of that *Defamation* and *Callumny.* By my adding *Mic.* 3. 11. of the Prophet's propheſying againſt ſuch *Prieſts*, as *Preach for Hire*; tho' they would ſuppoſe this a *Device to ſtart another Subject* before them about *Tithes*; whereupon they ſay, *Our Tithes are no Hire, neither did we ever hear, that it was accounted Wages, what was paid to a Man out of his own, of that which was due Debt before,* p. 40. By which they'll needs have *Tithes* to be their own Property, and a due Debt, tho' it be out of the Peoples Increaſe and Improvements of their Eſtates, by great Charge and Induſtry. And tho' it be from thoſe, who do not hear the Prieſts, how many of them do perſecute ſuch unto *Sequeſtration, Seizures*, and *ſpoil of Goods*, beſides *Impriſonments*; ruining honeſt induſtrious Families thereby? But as theſe Prieſts concern'd, produce no *Scripture-proof*, for *Tithes* being their Property; ſo neither can they prove their Practice, and ſuch their proceeding, from the Example of *Chriſt's Miniſters.* Thus much I was free to ſtart again before theſe Men, as juſtly I could much more of this kind.

To

To my Complaining of their *Abuſe* of a Quotation out of *Truth's Defence*, and my reciting the Quotation truly, and ſhewing alſo who were intended in it, to whom 'twas *Dangerous to read the Scriptures*, to wit, ['Such as read them for an Unlawful End; and ſuch as read 'them to make a *Trade* upon; but not dangerous for any to read 'them for a good End, *&c. Truth and Innocency*, p. 21.] Thus far theſe Men yield to my Complaint of their *Abuſe* in the Quotation, viz. *We have not now the Book by us, and therefore are forc'd to yield him his Quotation. But with* me *they will have every one of theſe Dangerous, both to read them, to make a Trade of them, and to pervert the Senſe of them*; *which*, they ſay, *is Blaſphemy*, p. 40. In the *firſt* part they wrong me. For to *read the Scriptures* ſimply, is none of the *Dangers* with me, nor *Dangerous* for any to read them for a *good End*; and in my Obſervation (which theſe Men have alſo minced) I encourage the *Reading* of them for a *good End*, and with the Accuſed *Authors* of the ſaid *Truth's Defence*, ſay, *Bleſſed is he that doth read, and underſtand.* But there are thoſe in the World of an Atheiſtical, Ranting Spirit, who would Sin leſs than they do, in forbearing to *read the Scriptures* in Prejudice and Deriſion; and when read, pervert and turn them unto Deriſion, and their Corrupt, Licentious Principles; as others do for Covetous Ends, making a *Trade* thereof. And what Knowledge does the Natural Man gain into his Head from the *Letter* of the Scripture, while he remains in an Unſanctified State, oppoſing the Truth it ſelf? Doth his Knowledge humble him, or puff him up? Were there not ſome, who corrupted themſelves in their Knowledge, when they knew nothing, but what they knew naturally? *Jude* 10. Whatever theſe Men object againſt *W. P. Iſa. Penington*, and *T. Ellwood*, (p. 40, 41.) I do not believe, that any of them were againſt the ſerious Reading of the Holy Scriptures; but for the Encouraging the ſame, and the right Uſe of them. Neither do I believe, *That* If. Penington *ſays, that the Reading the Scriptures will bring us into an Eſtate of Wrath, worſe than Heathens*, p. 41. I am perſwaded, they greatly wrong that Innocent Man herein.

And what do I cunningly inſinuate? Is it, *that we may as well ſpare all the Bibles in the World, as ſuch Writings?* (meaning ours) p. 41. This they falſly inſinuate againſt me; as alſo, that I only ſay, *It is Dangerous to burn them both*; and ſpeak, as it were *equally wicked to burn either*; which is an Inſinuation notoriouſly falſe againſt me: For the laſt part of my *Obſervation* imports the contrary, as the matter of Fact may differ in degree in the Evil thereof, between

Condemning

Condemning the Scriptures to the Fire, and any other Books given forth from the Eternal Spirit. On which I inſtanced, *viz.* ['It was a 'great Evil, and wicked Act, in *Jehoiakim*, King of *Judah*, to burn '*Jeremiah*'s Roll, or Book, writ by *Barack*, *Jer.* 36. But it would be 'a greater Act of Wickedneſs, to burn all the Books of the *holy* '*Prophets*, or the *whole Bible:* There are Degrees of *Robbery*, but all 'of the ſame kind, *Truth and Innocency*, p. 21.] And I further add: The Fact is very wicked, for any in Prejudice or Malice to burn any *Books* or *Writings*, given forth from the Spirit of the Lord againſt Wickedneſs and Corruption, and tending to Righteouſneſs and Sobriety: But I look on it as an higher Degree of Preſumption and Wickedneſs, ſo to Condemn the *Bible*. Therefore to theſe Mens ſaying, *We have known the time, when ſuch a Compariſon as that, would have made their Tongues have hiſs'd with an hot Iron*, (p. 21.) Have they ſo? They have not told us *when* ſuch a *Time* was: But it ſeems their *Envy* is ſuch, they would be willing to have ſuch a *Time*, and ſuch Severity inflicted upon us. But we ſhould except againſt theſe furious Perſons, being either our *Judges* or *Executioners*, who ſeek to expoſe us, by their Flouts and Reviling, to both Scorn and Perſecution; but the Lord hath ſet Bounds to their Outrage.

They have a rambling, ſcurrilous Courſe of Writing, and Perſonal Reflections, (which their Book is ſtuff'd withal) beſides the point of Controverſie; together with numerous *Falſhoods* interwoven. And what *Miracles* does *G. F*'s *Journal* boaſt of? Or what were they, he thought would add ſome Authority to his Deluſions? Theſe Men ſhew us not; neither do they diſprove any Eminent Act mentioned in the ſaid *Journal*, as either done by the Power of God, or in Anſwer to the Prayers of his People. Nor did I ever hear, that any *Miracle*, or Supernatural Gift, was plac'd by *G. F.* upon thoſe *Languages* in his *Battle-door*, nor that ever thereby he *deſign'd to beget an Opinion, that he could ſpeak with Tongues*, as theſe Men would inſinuate. Neither did I ever underſtand, that *ſeveral have travell'd to Convert the Turk and Pope, preſuming upon the Gift of Tongues* (as they ſay, p. 42.) Neither do they tell us who, or where, that *One of them* was, that got *an heap of Wood, and laid it in order, expecting Fire from Heaven, as the Prophet* Elijah *obtain'd*. Thus they tell us Dark Stories divers times, without naming the Perſons, Times, or Places, that we may not be capable of Inquiry into the Truth or Falſhood of their Stories. And 'tis a known Falſhood, *That* James Parnel *ſtarv'd himſelf, by attempting to imitate our Saviour's Abſtinence*; I never heard, in *Colcheſter* (where he dyed, under cloſe

Confinement in the Castle) that he made any such Attempt: 'But 'that through his hard Confinement, Duress and Danger, he was 'unjustly exposed to, his Days were ended: 'Tis too large to re-'late the base Cruelties he underwent under that Confinment, in 'a *hole* high up in the *wall*, called the *Oven*, where the *Ladder* be-'ing too short, towards the top a piece of a Rope was tyed to lay 'hold of; by reason whereof he got a dangerous Fall, and was 'thereby so bruised and hurt, which was believed, was occasion 'of his Death. Thus poor Innocent Young Man! his Days were 'shortned, under the hands of his mercileſs *Persecutors*.

One *Miracle* they deride *G. F.* withal, from the Question; *Is not the* Pope *the Mother of all your Observing Days? Here's a Man* (say they) *Converted into a Woman, and that a* Pope *too*, p. 42. Upon which I may ask them, If they do not deem the *Pope*, and his *Cardinals*, &c. the *Whore* of *Rome*? And if so, how have they Converted *many Men* into *one Woman*, trow ye? But to let this their *Merry-Andrew's Jokes* pass, with other Flouts and Scoffs against *G. F.* and others, p. 42, 43.

And what if divers of our Friends, as *W. Caton*, *G. W.* *W. Penn*, *W. Shewen*, &c. did not pretend to outward *Miracles*, or Signs, in these days, and concluded no Absolute Necessity of them; but to the Inward *Miracles*, typified by the Outward, as *Conversion*, *Regeneration*, or Curing and Delivering of Souls from Spiritual *Blindness*, *Death*, *Lameness*, *Leprosie* of *Sin*, &c. which is the Work of Christ's Power in these Days, as well as the Outward were in the Days of his Flesh upon Earth. But these Men will not have these Spiritual *Miracles* to be so proper to *Convince*, because not *visible*; and they positively say, *They can be no Evidence to an Unbeliever, because not seen by them*, p. 43. These Men are too short in this point. For though the Spiritual *Miracles* of Christ in the Soul are Invisible, yet the blessed Effects and Fruits thereof are Visible, in a truly Reformed *Life*, and good *Conversation*: And these are both Evidence and Convincing to Unbelievers; as by the good and chaste *Conversation* of the *Wives*, (who were adorn'd with a meek and quiet Spirit) Husbands (not obeying the Word) might be won or gain'd upon, 1 *Pet.* 3. And our Lord Christ saith, *Let your Light so shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven.*

These Men suppose, they have directly hit us with a Comparison between one *Petrus Johannes*, a *Franciscan* Fryar, and his Followers, called *Spiritual Men*, *Fratricelli*, and the Quakers. And what

of

of them? They ſay, *They all agreed, their Doctrine was from God by Immediate Revelation, and that their Doctrines are reduced to theſe four Heads:* 1. *Evangelical Poverty, they were not to pamper with delicate Diet, or ſpruce up themſelves in gay, fantaſtick Habits; no Lace, nor Points, nor Ribbons.* 2. *The Doctrine of Perfection.* 3. *The Unlawfulneſs of Swearing.* 4. *Oppoſition to the Carnal Church.* (To which they add) *Would not any one believe a* Metempſuchoſis *here, and that the Soul of* Petrus Johannes *was entred into* Fox, *and we were* Quakers *now, after the Order of St.* Francis? p. 43. And what can they make of all theſe againſt the *Quakers*, ſuppoſing them held and profeſs'd by ſuch an Order? Here they produce no Confutation either of the Doctrines or Practices mentioned. And though the *Quakers* are not after the Order of the *Franciſcans*, nor in any other *Popiſh* Order; yet we ſee no Reaſon to condemn *Moderation* or *Meanneſs* in *Diet*, or *Plainneſs* in *Apparel*, or keeping out of *gay, fantaſtick Habit, Lace, Ribbons*, &c. nor to reject the Doctrine of *Perfection*, or that of the unlawfulneſs of *Swearing*, or *Oppoſition to the Carnal Church*. If there was really ſuch a *Puritanical* Order of *Franciſcans* at firſt, (which there is very few of now in that Church, but more greatly deprav'd) in comparing the *Quakers* to them in theſe Doctrines and Practices, which they alledge out of *Emericus direct. Inquiſition*, p. 2. qu. 15. I think theſe Men have repreſented the *Franciſcans* more like Saints, than they themſelves are. 'Tis a wonder they will not believe a *Divine Call* or *Commiſſion*, without *Signs* and *Miracles*, whilſt they themſelves pretend to be Chriſt's *Miniſters, Prieſts*, and *Clergy*, (or *God's Heritage*) yea, the *Council of God* too, and yet have no ſuch *Signs* or *Miracles* to ſhew, as they call for from us. How then (by their own *Argument* againſt us in this Caſe) will they prove their *Call* or *Commiſſion* to be from God or Chriſt? Their Inſtances of Chriſt's *Works* and *Miracles*, when on Earth (from *John* 10. 25. v. 37, 38. and *Acts* 2. 22.) make nothing againſt us; neither are they pertinently alledg'd, to invalidate our Teſtimony. When Jeſus wrought thoſe *Miracles* and *Wonders*, it was to prove, that he was the promiſed *Meſſiah*, the very Chriſt, the *Son* of the Living *God*; which in that day required ſuch Eminent Proof, as that of *Miracles*; which we neither Pretend to, nor ſee Cauſe for, among profeſs'd Chriſtians, or others in theſe days, after ſuch ſignal harmonious Evidences, and excellent Teſtimonies are given for Chriſt. My Diſtinction between *Special Commands*, or Commiſſions, and *Univerſal* or Moral *Commands* of Juſtice and Honeſty, &c. (*Brief Diſcovery*, p. 21, 22.) theſe Men give no fair or pertinent Reply to;

but ſtill trifle in their wonted Courſe of Scoffing and Reviling, not worthy to be taken notice of, while they oppoſe *Immediate Revelations* and *Commiſſions*, for the performance of Special Commands, as thoſe relating to Spiritual Miniſters, Prophets, Preaching, Prophesying, and alſo to Praying. But theſe Perſons ſeem to be more for taking up all by outward Imitation, and to be ſo Literal and Formal, that the divine Motions and Guidance of the holy Spirit, in Preaching, Praying, and Worſhipping God, I fear, have little place or acceptance with them, whilſt they deride us for our holy Profeſſion, and ſincere Belief thereof. They infer very groſly againſt *E. B.* (I think) no better than a Forgery, viz. *And yet that lewd Wretch is ſo bold and impudent, as to tell us, that when God Almighty commands his Servants, they are no leſs than Witches and Devils*, &c. p. 44. I do not believe that ever he told them, or any elſe thus, either by his oppoſing Self-righteouſneſs, or Will-worſhip, which may be aſſum'd either in Imitation of others Practice, or from the Letter of the Scriptures, in divers Things and Circumſtances, without the Guidance of the holy Spirit, and conſequently without acceptance.

Theſe Men object againſt *W. P.* theſe words, viz. *The Reaſon of our obeying the Scripture, is Conviction, Manifeſtation, and Drawing of the Light*; (From whence they very perverſly infer) *So that of themſelves they have no more Authority, than an Æſop's Fables*, p. 45. l. 8. A very groſs Perverſion and Compariſon; ſeeing the Divine Doctrine contain'd in the Scripture hath in it a higher Evidence and Demonſtration, ſo far agreeable to the *Light*, and the drawing thereof, as that the *Light* of Chriſt doth both teach, open, and convince Men of the ſame Truths, as they take heed unto it. And 'tis the Property of the Light to lead into Obedience unto thoſe Truths contained in the Scripture; and I know of none, that truly obeys the Scripture, without *Conviction*, *Manifeſtation*, or *Drawing* of the *Light*; for an Obedience, without Conviction or Manifeſtation of our Duty, is but a blind Obedience, and a very dark one too, without the Drawing of the Light. But we are ſure, the Light will draw us to our Duty, and manifeſt it (as recorded in Scripture) if we take heed thereunto: And even in reading of holy *Scripture*, we are to have a ſerious Eye to the true *Light*. And now, between *W. P*'s ſaying, *The Reaſon of our obeying the Scripture, is Conviction, Manifeſtation, and Drawing of the Light*; and ſaying, *'Tis a dangerous Principle to aſſert, Nothing was a Duty, but what we were perſwaded was our Duty*, (p. 45.) I do not ſee how theſe *Learned Men* can juſtly faſten a *Contradiction* here. For ſomething may be a

Duty

Duty in it self, before we are perſwaded 'tis *our Duty*; but we cannot truly perform that *Duty*, until we are *Convicted* of it: Yet it remains a *Duty* in it ſelf ſtill. But without the Guidance and Help of the true *Light*, Conviction and Manifeſtation by it, we cannot ſincerely obey and perform that Duty, either in Darkneſs or Blindneſs, (no more than a Blind Man is fit for a Carpenter.) For ſaith Chriſt, the true Light, *Without me ye can do nothing.* They attempt proof, *That the Scriptures have Authority over us, without ſuch a Command, Conviction, Manifeſtation within us, thus*, viz. *If there be a ſort of Men, that have ſinn'd grievouſly, in not having obey'd the Precepts of the Goſpel, which never had theſe new Revelations, Manifeſtations, or Convictions; Then theſe Revelations, Manifeſtations and Convictions, are not the Reaſons of Obedience: But there have been, and are many ſuch; Ergo.* p. 45.

The *Argument* appears Confus'd and Fallacious. In the firſt place: They who ſin grievouſly, ſin againſt *Conviction*, and are not *Obedient*; and by them *Conviction* is not accepted, as *Reaſon* of *Obedience*, becauſe they are Rebellious againſt *Light* and *Conviction*. If by *New Revelations*, they mean of the Precepts of the Goſpel, they who ſin againſt them, without being *Convicted* of them, may be ſaid rather to ſin *ignorantly* than *grievouſly*; yet are not left wholly without *Light* and *Conviction*, at ſome time or other: For *where there is no Law, there is no Tranſgreſſion*; and if Men muſt be Judged according to the *Goſpel*, then they have ſome *Goſpel-Light*: But God will judge the Secrets of Men by Chriſt Jeſus, according to the *Goſpel*: Therefore they have a *Goſpel-Light*, which certainly would ſhew and reveal to them the Precepts of the Goſpel, if they minded the ſame *Light*: For *if any Man will do his Will, he ſhall know of the Doctrine*, ſaith Chriſt, *John* 7. 17. If they mean by *New Revelations*, *Manifeſtations*, &c. ſuch as are beſides, or not according to the Precepts of the Goſpel, their *Argument* affects not us; becauſe we profeſs not ſuch. Neither does their *Argument* make for their own Turn, unleſs they had form'd it thus: *If there* be Men that have grievouſly ſinn'd, in not obeying the Goſpel, who never had any inward *Light* or *Conviction* thereof, then ſuch *Light* or *Conviction*, is not the *Reaſon of Obedience*: But there have been, and are many ſuch; *Ergo*. Then I ſhould deny their *Aſſumption*, or *Minor*: For all grievous Sinners ſin againſt ſomething of a *Law*, or *Light*, afforded unto them; ſeeing they muſt all have righteous Judgment, according to that which they have ſinn'd againſt, whether it be againſt the *Law*, or the *Goſpel*. For even they that know not God, and obey not the

Goſpel

Gospel of our Lord Jesus Christ, do thereby incur his divine Vengeance, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, 2 *Thess.* 1. 7, 8. Can it be a righteous thing with him, to take Vengeance on them, if he had never afforded them either *Light* to know God, or the Gospel? No sure: Their Rebellion against the *Light* they had, incurr'd that divine Vengeance. And these Men have confess'd, that it were *Contrary to the Goodness and Justice of God, to enact Laws, and make our Obedience to them necessary to Salvation; and yet propound them so darkly and obscurely, that none should be able to understand them*, i. e. by the *Common Illumination of the Spirit of God*, p. 32. And surely 'tis as contrary to the Goodness and Justice of God, to take Vengeance on Men, for Rebellion and Disobedience, without affording them such a *Light* or *Law*, as they ought to obey, in order to escape his Displeasure and Vengeance, and as contrary to the Goodness and Justice of God, it would be, to punish Men with Everlasting Destruction from his Presence, for not obeying the Scriptures, who never had them, nor can have them; as there are many Nations, as have them not; and yet the Wrath of God abides upon all the Children of Disobedience, and Unbelievers, who believe not in his Son, *John* 3. 18, 36. But how can it consist with the Justice and Goodness of God to be so angry with them, if he never afforded them *Light* so to believe and obey? see *Rom.* 1. 18, 19.

What they say of St. *Paul*, before Conversion, the *Jews*, the *Scribes* and *Pharisees*, sinning grievously, in not obeying the Precepts of the Gospel, proves not that they were wholly void of inward *Light* or *Convictions*, or that they altogether sinn'd Ignorantly; though *Paul* did, in persecuting the Christians. For they had both Gospel-Precepts and Prophecies of Christ, in the Law and the Prophets, and also a Divine Light in their own Consciences; and their Eyes must needs be sometimes opened, who were said to have closed their Eyes. So that their sinning grievously, was chiefly in their sinning against Conviction, and enviously opposing and blaspheming against the Power of Christ, which so eminently appeared in his Miraculous Works; though some did Ignorantly in their Crucifying him, for whom he prayed, *Father, forgive them, for they know not what they do*, Luke 23. 34. But all his Persecutors, and envious Blasphemers, were not wholly Ignorant of what they did. And what makes People asham'd of sinning (*Rom.* 6. 21.) but the

the inward Light and Conviction, whereby things reproved are made manifeſt? Did *Paul* ſee ſin to be exceeding ſinful, by the outward Law, before Conviction, or when the Law and Commandment came with Power to take hold of him, and Impreſſion in him, even by Vertue of that Commandment, which was ordain'd to Life, but firſt wrought Death in him, that he might live? I am not Conſcious to my ſelf of *abuſing* holy Writings in any of theſe Scriptures I have mentioned to theſe Men, i. e. *Rom.* 6. 21, or *Rom.* 1. 19. which they ſay, *ſpeaks nothing at all to the Caſe of Conviction, but ſeems rather to Countenance the Sufficiency of the Light within, without the Scripture*, p. 46. Does it ſo? Why then ſhould they oppoſe its Conviction (if ſufficient without Scripture) or its Conviction, Drawing and Motions, as the Reaſon or Cauſe of our ſincerely obeying the holy Scripture, as well as of a true Underſtanding of the ſame; by which we ſtill own the divine Authority of Holy Scripture, and that the holy Doctrines and Precepts therein, againſt Vice, and for Virtue and holy Living, are in Force in themſelves, and effectually obliging upon the Conſcience, when truly underſtood, apply'd, and ſet home by the Holy Spirit and Light, which gave them forth. And becauſe the holy Scripture is of divine Authority, and in Force in it ſelf, we excite People to the ſerious Reading thereof, and to look unto Chriſt, to enable them by his Light and Power to the true Underſtanding, Belief and Practice of the ſame. For if they do not look to him for that End, their Reading will be ineffectual and unprofitable, and they will be no more oblig'd or conſtrain'd to their Duty, or Practice of Piety, than the covetous Prieſts are reſtrained from their covetous Practices, by ſeeing the Ten Commandments before their Eyes written on their Church-Walls; in one of which, though they are expreſly commanded, *Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbour's*, Exod. 20. 17. Yet divers of them ſo much covet their Neighbour's Goods, that they will ſeverely Proſecute them, and take them away by Force, and that to great Exceſs too, if for Conſcience ſake they refuſe to hear, and to pay their Demands. And it muſt be a great and powerful Work of the Light and Spirit of Chriſt in them, to root out Covetouſneſs out of their Hearts, and to oblige them to relinquiſh their covetous and oppreſſive Practices, and to perform the Tenth Commandment, *Thou ſhalt not Covet*, &c.

'Tis

'Tis not truly alledg'd againſt me, *That there is nothing needful to be known of Jeſus Chriſt without, or of what he hath done, ſuffer'd, and taught us for our Salvation*, p. 46. For *1ſt*, We truly believe all the ſame. And *2dly*, All therefore which he has taught us, for our Salvation, is needful to be known by us, and by all Men, to whom the ſame Knowledge is offered, both reſpecting Chriſt without us, and what he hath done, ſuffered, and taught us for our Salvation; (which yet cannot be truly known, nor the Fruit of his ſuffering for us received, without the Spiritual Knowledge of the ſame Chriſt, or knowing him after the Spirit within; this being true Proof of our being in the Faith.) My words were not, that this was falſe Doctrine; but when *C. Wade* had affirmed, *That our Bleſſed Saviour doth totally Condemn all ſuch Faith, which doth truſt, that Men are Righteous in their own Bodies, by what Spirit ſoever, whether from Heaven, or elſewhere, that Righteouſneſs is wrought in Mens Bodies.* And in oppoſition to this Inward Work of Righteouſneſs by the Spirit, he affirming, That *our bleſſed Saviour doth inſtruct Men to abide in ſuch a Faith, which Confideth in himſelf, being without Men*; I did thereupon take his Meaning here of the word [*Confideth*] to be a believing *altogether* in Chriſt, as without Men, and ſo not in his Spirit within them; becauſe he had wholly excluded the Spirit's Work of Righteouſneſs from within Men, and the Faith thereof, as totally Condemn'd by our bleſſed Saviour. I conſidering theſe, anſwered, 'That's contrary to the Apoſtle's Doctrine, who 'preached the Word of Faith, that was in their Hearts; and the 'Saint's Faith ſtood in the Power of God, which was in them. Whereby I intended no other, than to oppoſe his excluding Chriſt, his Spirit and Work, out of Mens Hearts, and to *Confide*, or wholly to believe in him *only*, as without Men, and not as he is within them alſo; he having alſo affirmed, *The true Chriſt not to be a Spirit*; contrary to 1 *Cor.* 15. 45. as plainly appears, *Truth defending the Quakers*, printed 1659. But I never deſign'd either to deny Jeſus Chriſt, as without us, or what he hath done and ſuffer'd without us, or the real Underſtanding or Faith thereof. For I ſincerely owned the true Chriſt, both as without us, and as within us: And if I did not in that Paragraph fully explain my Senſe and Belief in this matter, in my Anſwer to *C. Wade*, Ingenuity and Charity will excuſe me, as to my Belief and Senſe, divers times (in others) explain'd therein, with reſpect to Chriſt, both as he is *without* us, and as he is *within* us.

Theſe

Theſe Mens rendring the *Light within*, which they call *Reaſon*, as *obſcur'd and clouded by a Thief in our Candle, a thick Miſt about our Underſtanding, the old blurr'd and blotted Book of Nature, that inward Light, that is ſo dark and dim, ſo weak and glimmering*, p. 46. Yet ſay they, *We have Light enough left us to diſcover, that this Scripture-Revelation is from God, and to enable us to underſtand the ſenſe of it, in things that are neceſſary*, p. ibid. What! by their Natural Reaſon, their Candle with a Thief and thick Miſt in it; their old blurr'd and blotted Book of Nature? Is this enough to diſcover Scripture-Revelation to be from God, and to underſtand the ſenſe thereof in things neceſſary, when no Man knows the things of God, but by the Spirit of God? And how then is the ſenſe of Scripture manifeſt to us by the *Common Illumination of the Spirit of God*, as they have confeſs'd, p. 32? Is this then their Candle with a Thief and thick Miſt in it? Or is the Light, or Illumination of the holy Spirit now the old blurr'd and blotted Book of Nature? What mad Contradictions are theſe! And what ſilly Contradiction is it again, for theſe Men to ſay, *We prove, the Light within can be no Rule to us?* p. 49. And yet enough Inward Light left us, to diſcover, that this Scripture-Revelation is from God, and to enable us to underſtand the Senſe of it in things that are neceſſary. It ſeems, it is ſome Rule to diſcover Scripture-Revelation to be from God, and alſo to our Underſtanding: But why then can the Light within be no Rule to us? See how the Men ſtumble, confound and contradict themſelves in the Dark. Yea, and they ſet ſo little by the Inward Light, that they ſay, *We are ready without other Helps to take the moſt Brutiſh Immoralities to be Laudable Virtues, as in thoſe Unſcriptural Countries of* Africa *and* America, p. *ibid.* Thus in their cloudy and miſty Minds, and thick Spirits, they undervalue the Inward Light, though they have confeſs'd it to be *that of the Spirit too*; as if that were not able to ſhew them Brutiſh Immoralities from Laudable Virtues. And yet, *Enough to diſcover, that the Scripture-Revelation is from God, and to enable them to underſtand the Senſe thereof, in things neceſſary.* And farther they confeſs, to their own Confutation, *That God will never be wanting with his Special Grace to thoſe that uſe that Common Light, as well as they are able; and if Men do, what they can do by their Common Light, God will certainly help them with his Special Grace, to do what they cannot do without it*, p. 46. I hope then, they will not deny thoſe People of *Africa* and *America* this Common Light of the Spirit, and the ſufficiency of it to Salvation, who have not the Scriptures. But if they place the Inſufficiency upon the

Common Illumination of the Spirit, that is ſtill a Contradiction to themſelves. For granting them that Illumination, they cannot reaſonably deny their having the Illuminator, to wit, Chriſt, his Spirit and Light, in ſome degree; the Inlightner and his Illumination being inſeparable; Chriſt being given *for a Light unto the Gentiles, and to be God's Salvation to the Ends of the Earth*; and 'tis their Fault and Condemnation, who fall ſhort by their Diſobedience, or hating the Light, and loving Darkneſs rather than Light, *John* 3.

Againſt my ſaying, 'They that go to Prayer or Preaching in 'their own Wills or Time, or to perform any other Acts of Wor-'ſhip or Devotion towards God, without the Moving of his Spirit, 'tis Will-worſhip, and not accepted. They object, *But* George, *we had thought a Chriſtian could never have gone to Prayer*, &c. *but he muſt be mov'd by the Spirit; it being the Spirit's Command to pray always. Or if thou meaneſt ſome Inward Motion, we have met with none that went to Prayer, that did not find ſome inward Motion and Diſpoſition to it*, p. 46. I anſwer, I mean ſome Inward Motion of the Spirit of God; which they granting to a Chriſtian, contradicts their oppoſing Immediate Revelation, and Moving of the Spirit. The true Chriſtian, who walks in the Spirit, is only in a Condition meet to *pray always* in the ſame Spirit, and is in a praying Frame always by the ſame Spirit; though he does not always Verbally pray, not being required thereto. But all are not in this Spiritual Exerciſe, or Frame of Spirit, who read or ſay Prayers; nor any, who do ſo in their own Wills.

They add, viz. *If thou meaneſt yet a more ſpecial Impulſe of the Spirit, and that (the Spirit being a Wind, that bloweth when and where it liſteth) we are not to adventure raſhly upon that Duty, before we feel thoſe powerful Gales upon the Soul, which we muſt wait for, as the Sea-man for his Wind; why may not a Man pray, that he may have ſuch Aſſiſtances?* p. 46, 47.

Truly if theſe Men did ſincerely believe what here they ſeem to grant or aſſent to, to wit, a *praying for ſuch Aſſiſtances*, as thoſe of a *ſpecial Impulſe of the Spirit*, waiting to feel thoſe powerful Gales thereof upon the Soul, as the Sea-man muſt wait for his Wind. They would not oppoſe or deny either Immediate Revelation, Immediate Inſpiration, or the Immediate Impulſes, Movings or Teachings of the holy Spirit, in Contradiction to what here they have Conceded unto; nor upbraid us with *Almericus*, Student at *Paris*, as being *as great an Enthuſiaſt as our ſelves, for crying out, Now was*

the

the time of the Holy Ghoſt, in which External Adminiſtrations, &c. were to ceaſe, and every one was to be ſaved by the Inſpiration and Inward Grace of the Holy Ghoſt: Nor would they caſt ſuch Scorn and Calumnies upon us, as they do, comparing us with the *Mendicant Fryars, and their defending this Doctrine:* Nor would they hereupon Calumniouſly infer againſt us on this wiſe, viz. *So that you ſee, theſe Doctrines of the Quakers are but the Sink and Drainings of Popery,* p. 47.

And what is the Sink and Drainings of *Popery?* Is it to wait for the powerful Gales and Motions of the Holy Spirit upon our Souls? Or to expect to be ſaved by the inward Grace of the Holy Ghoſt upon our Souls? How Contradictory then are theſe Men to themſelves, to grant the ſame by their Queſtion, *Why may not a Man pray, that he may have ſuch Aſſiſtances?* Yes; a Man truly in ſome meaſure ſpirited for it, may pray from an inward and gentle Motion and Breathing of the ſame Spirit, for a more powerful Breathing or Gale of the ſame Spirit: For no Man can ſincerely pray, or ask the Spirit of our heavenly Father, ſo as to receive it, but he muſt pray in Faith; conſequently in ſome Senſe and Meaſure of the ſame Spirit, and in the Name of our Lord Jeſus Chriſt. Though I confeſs, that as there are Degrees or Meaſures of the ſame Spirit, and lower and higher Motions thereof; ſo there are Degrees of Devotion, and of Faith and Fervency therein; which being ſincere, do ſpring and increaſe from the ſame Spirit of Grace and Supplication. 'Tis alſo a Calumny and Defamation, *That* Emericus, *and the* Jeſuits *and* Papiſts, *were the Father of the* Quakers; and falſe alſo, *That we ſeem to have a Power to command that Wind,* i. e. *the Spirit, to be at our beck and lure:* Falſe alſo, *That we have not a Prayer for a Month or Year together in our Houſes,* p. 47. And a ſhameful Story alſo 'tis, *That* Daniel Leeds *informs them, in his* Trumpet, *that though his Mother, being a Religious Woman, uſed oft to take him aſide to pray with her upon his Knees; but as ſoon as ſhe turn'd* Quaker, *he heard no more of that kind.* However, he ſhewed little Reverence, Civility, or Reſpect to his Mother, in Trumpeting abroad ſuch a Reflection upon her. And if he heard no more of that kind of Exerciſe from her, after ſhe turn'd *Quaker*, probably ſhe might ſincerely pray privately in her Cloſet, and in Spirit alſo, out of his ſight or hearing, and not *Phariſaically* ſound a Trumpet abroad of her Devotion.

Their affirming, *That Sacrifices and Oblations of old were not Will-worſhip, and that God did not blame that People, becauſe they performed thoſe Services,* (p. 47.) This is fully anſwered before. And 'tis

contrary to what the Lord says by his Prophet, where he calls them *Vain Oblations*, and their Incense an *Abomination*: Rejecting also their *New-Moons* and *Sabbaths*, and *calling of Assemblies*, Isai. 1. 13. Wherefore then did the Lord judge these *Vain* and *Abominable*, and could not away with them, if they were not *Will-worship*? As are the Prayers of them, who regard Iniquity in their Hearts, and whose Prayer is become Sin, and Sacrifice of the Wicked Abomination.

If I regard Iniquity in my Heart, the Lord will not hear me, Psal. 66. 18.

CHAP. VII. *Of the RULE of FAITH.*

AMong other Instances of these Rectors Charges, of Blasphemy against the *Quakers*, they have quoted *E. B.* for saying, 'The 'Scriptures are not the *Rule* and *Guide* of *Faith* and *Life*, but the '*Spirit of God*; Though they have not prov'd this to be *Blasphemy*: But seeing they judge it so, I may invert the contrary upon them, as their Principle, i. e. *The Spirit of God is not the Rule and Guide of Faith and Life, but the Scriptures*; Contrary to Christ's own Testimony, *When he, the Spirit of Truth, is come, he will guide you into all Truth*, John 16. 13. And, *He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*, Ch. 14. 26. (1) If the holy Spirit be the principal, supream Guide into all Truth, then the holy Spirit is the principal Guide and Rule of Faith and Life, in his Teaching and Guidance: But the holy Spirit is the principal and supream Guide into all Truth; *Ergo*. (2) If the Spirit be the supream Guide and Rule to lead us into all Truth, then the Scripture is not the supream and sole Guide and Rule (but a subordinate Rule.) But the Spirit is the supream Guide and Rule, to lead us into all Truth; Therefore.

The *first Proposition* is evident from that of *John* 16. 13. & Ch. 14. 26. before cited.

These Men charge *S. Fisher* with *speaking plain English, and telling us, Scripture is not the Voice of God*. And where is the Blasphemy or Error in this, pray? Then *ê Converso*, their Opinion must be, That *Scripture is the Voice of God*; i. e. that Writing is the Voice of God. But where prove they that by Scripture? Christ told the Jews, *They had neither heard his Voice, nor seen his Shape*; and yet they had,

had, and ſearched Scripture, *John* 5. 37, 39. Therefore Scripture is not the Voice of God, whoſe Voice is full of Majeſty and Power.

The Form of Confeſſion before the Houſe of Commons, theſe Men untruly ſay, was this, viz. *I believe with my Heart, and confeſs with my Mouth, that the Scriptures are a Divine and Exact Rule of Faith and Life*; quoting *Hiſtory of Quakeriſm*, p. 53. Theſe Men are very Credulous, tho' it be a falſe Hiſtory againſt us. I affirm, This Form of Confeſſion was not ours, before the Houſe of Commons; it ſeems, they will believe falſe Hiſtory, rather than the Act of Parliament, wherein our Confeſſion of the *Holy Scriptures*, being *given by Divine Inſpiration*, is inſerted. And therefore theſe Adverſaries might have ſpared their ſubſequent Flouts and Reflections, about the *Quakers being always the ſame, and ſweetly agree with one another*, and of *their Brethren the* Papiſts, *meaning, they differ as much from one another, as Lines in the Circumference*; *yet* (ſay they) *they meet in the ſame Centre of Unity, the Pope.* And to theſe falſe Mockeries, they add more Scorn and Confuſion againſt the *Quakers*, as well as Blaſphemy againſt the *Light*, in theſe words: *Let the Quakers differ never ſo much, yet in ſpight of Senſe and Reaſon, there is nothing but Harmony and Unity amongſt them, becauſe they all follow the ſame unerring Light, tho' it lead them into never ſo many Contradictions*; p. 48. O horrid! What Confuſion and Blaſphmy is this, and eſpecially againſt the unerring and true *Light*, profeſs'd and own'd by us! Thus they play and vaunt with their Falſhoods and Jeers againſt us, from the falſe account they have given of the Form of our Confeſſion, as before demonſtrated. They wrong me in ſaying, *Whitehead ſays, the Scripture allows theſe Names*, i. e. *Gimcracks, Wheelbarrows, Tatterdemalions*, &c. quoting p. 68. l. 26. I do not find in my Book (*Truth and Innocency*) any ſuch ſaying of mine, as *that the Scripture allows theſe Names*; neither did I ever read them in Scripture. Tho' I did mention *Covetous, Mercinary Prieſts*, and inſtanced *Iſai.* 56. 10, 11. & *Jer.* 5. 30, 31. & Ch. 23. 9, 10, 11. & *Mic.* 3. 11. againſt them. Theſe Men ſeem not Conſciencious in their Writing, thus to falſify and pervert Words and Matters, which I am ſure, the Scriptures of Truth are not their Rule for, nor yet the Light within. Tho' we muſt own the *True Light* to be our Chief Rule, as well as the Way, the Truth, and the Life; Chriſt being all theſe unto us.

Now touching theſe Men's Preliminary Propoſitions, let us ſee what they are, and conſider them as followeth, *viz.*

I. *We*

1. *We do not say, the Scriptures are a Rule to us, as written; though they are so, when they are written.* Note, They had need to have Explain'd this Nice Distinction; which is hard to make any better sense of, than this: We do not say, the Scriptures are a Rule to us, as Scriptures; tho' they are so, when they are Scriptures.

2. *We do not suppose, that the Revelation of the Mind of God in Scripture, is a General Rule to Christians, Jews, and all our Fore-fathers, from* Adam, *before the Mind of God was committed to Writing.* Note here, They confess a more General Rule than the Scripture, both as to Time, Ages and People, *i. e.* The Revelation of the Mind of God. And was it not the Spirit of God that gave that Revelation, before the Scripture was written? And is it not the same Spirit, that now reveals the Mind of God, and opens the Scripture to the Understanding?

3. *We positively assert, that neither God nor Christ, but the Mind of God revealed to Mankind, either Written or Unwritten, is a General Rule, The Unwritten Revelations, before the Scriptures were put into Writing; and the Written ever since*, p. 48. Note here, The *1st* part of their Assertion is dubious; for the Written Declaration of the Mind of God cannot be a General Rule where it never comes. *2dly*, If the Mind of God unwritten, be a General Rule to them who have not the Written Revelations, then the Scriptures are not a General Rule to all. But many that have them not, may be in more near Union with God, than those that exclude the Inward Revelation of the Mind of God by his Spirit, and pretend the Scriptures to be the Only, Compleat, and General Rule to them; and yet, in their sinful Course of Life, walk contrary, by neglecting and disobeying the Spirit. Their words, *The Mind of God written*, and, *The Revelation of the Mind of God, conveyed to us by Writing*, appear different and dubious Expressions. For can the very Mind of God be contain'd in Writing, any more than his Thoughts? When they speak of the Holy Scripture or Writing, I think, they should rather call it, a Declaration of the Mind and Will of God, in things Essential to Salvation, and to be believ'd and practis'd. And if the Mind of God be the General Rule of Faith and Practice, why may not God and Christ, in their Teaching, be owned, as the Cheif, Universal Rule; as well as God is Light, Christ is the true Light, the Way, the Truth, and the Life? Can he be both the Light and the Way, and yet no Rule?

These Men say, *Not that we deny all Immediate Revelation in these last Days*, p. 49. No! Why then are they so much concern'd against us,

us, for asserting the Necessity of it? I deny their saying, *That God hath taken Care in his Providence, that in this last Age there shall be no need of it* (i. e. Immediate Revelation) *having provided the Scriptures, as a Supplement of that Want*, p. 49. l. 6, 7. Which is to render God less kind in these last Ages, than in the former; and his People, under the Gospel and New-Covenant-Dispensation, more remote from him, than in the Old; contrary to his Promises, which concern their Knowledge of himself, and Universal Pouring out of his Holy Spirit. Besides, those *Written Revelations* (as they term them) must be revealed, or opened, to the Understanding by the Holy Spirit, and Light thereof; or else the Divine Mysteries declar'd of therein, will remain as a Sealed Book, both to the Learned and Unlearned. Tho' it is true, Immediate Revelation can be no Rule to them that do not believe it; Howbeit these Men further yield, viz. *That they who have them* (i. e. Revelations) *and have good assurance they have so; on God's Name, let them believe and obey them, if they please*, p. ibid. l. 10, 11. But then such should not be opposed or ridicul'd by such Men, who are in Darkness and Blindness, without Discerning; who say, 1. *We prove, the Light within can be no Rule to us*, p. ibid. wherein their Contradiction is evinc'd before. However the Light of Christ within can be and is a certain Rule, Way and Path to the Children of the Light, and to all Just Men fearing God. And this is agreeable to Holy Scripture-Testimony.

The Reasons these Men give, why the Light within can be no Rule to them, bespeak their own great Darkness, and their Reasons irrational. As, 1. *Because* (say they) *it teaches not all things necessary to our Salvation:* Implying, they have followed the Teaching of the Light within, so far as it can teach, or made so far a Trial of it: Which I do not believe; neither have they made out, that they have so done. And therefore their concluding, *The Light within could never have instructed us about the Fall of Man, or our Recovery by Jesus Christ*; Is to oppose the Power, Ability, or Sufficiency of that true Light, which enlightens every Man coming into the World; which *Light* they have confess'd unto, and *that no doubt it was before any thing was made, or Conscience named*, p. 6. We confess, we have been Taught, both by the Scripture, and the Light within, about the Fall of Man, and our Recovery by Jesus Christ. But as our Recovery is by Jesus Christ, it is by him, and his Light, that we know and experience that Recovery, and Arising out of the Fall; he being the Resurrection and the Life. Wherein, tho' we must own the Scripture a Subordinate Rule, as directing to Christ the Light; yet

he

he is our Light, our Life, our Salvation, our Director, our Leader and Minister, as well as our Way to the Father.

1*ſt*, In our Duty of ſincere Obedience to Chriſt, there's both the Knowledge of him, Faith in him, and true Love to him required; and this cannot be without the true *Light*, i.e. his own *Light*. None can truly Love God, without knowing him; None can truly Know him, but by his *Light* ſhining in their Heart: Therefore the *Light* is the Cauſe, and manifeſts the Reaſon of true Obedience to God, and to the holy Scriptures.

2*dly*, No Man can truly obey the *Holy Scripture*, without a *right Underſtanding* thereof: But the *Light* gives that *Underſtanding*; Therefore the *Light* is the real *Cauſe* of that *Obedience*; when Men come to ſerve the Lord in *Newneſs of the Spirit*, *and not in the Oldneſs of the Letter*, Rom. 7. 6.

Theſe Mens ſaying, *We could never have known there had been a Spirit of Chriſt, or a Scripture, had we not Tidings of them in our Scripture*, p. 49. As they ſay in the line before. Whereby they ſhew themſelves ignorant of the Sufficiency and Self-Evidence of the Spirit and Power of Chriſt. And the like in their following words, viz. *And if the Light within be the ſame with Chriſt, and the Spirit of Chriſt, as Quakers ſay, I muſt believe firſt, that there is ſuch a Light, ſuch a Chriſt, and ſuch a Spirit of Chriſt; which I cannot do, but by the Scriptures*, p. ibid. Here they do not only deny the Self-evidencing Property of the Spirit, and of the Light of Chriſt, but ſhew their own Unbelief thereof, and alſo of the All-ſufficiency of Chriſt. And how can they truly believe and underſtand the Scriptures, but by the Light, from whence they firſt came? For there are many in the World do not believe, but queſtion the Scriptures; who ſhall induce them to believe them, and by what Rule? If they anſwer, By the Scriptures; that were but *Petitio principij*, or an impoſing upon them by begging the Queſtion; it muſt be that *Word*, or *Spirit of Life* and *Power*, that works Faith in the Heart, which would bring them truly to believe thoſe Divine Truths, recorded in holy Scripture. And it would be as Impertinent for them to ſay, The Scripture is the Only and General Rule of Faith, upon the Authority of their own Aſſerting it; as they deem it Ridiculous to ſay, *Chriſt or his Spirit is our Rule, who is our Rule.* However we muſt aſcribe more Power and Preheminence to Chriſt, and his Self-evidencing Power and Light, than to the Scriptures; though they contain many holy Doctrines, Precepts, Directions or Rules, ſubordinate and ſubſervient to him the great Lawgiver.

2. Their

2. Their other Reason against the Sufficiency of the Light within, is, Because (say they) *We are yet at Uncertainties, where to find that Rule, that we may be guided by it*, p. 49. Which is still an Indication, that they have not made any sincere Trial of the Light within, as how far it would guide them; they are yet so much groping in the Dark, that they are uncertain where to find it. But if they were sincere and in earnest, desiring to be guided by the Light, they would certainly find it in themselves; though as a Light shining in a dark place, even in their dark Hearts. But alas! I pity the Mens Ignorance and Blindness of Mind! How should they see and know those *good Rules* in Scripture, without the Light within? And how should they really submit to the holy Precepts and Doctrine thereof, as a *Rule of Faith* and *Practice*, without the Help and Guidance of the Light and Spirit of Christ? We we do not direct these Men to our selves, or to any of us; nor yet to *London*, *York*, *Bristol*, or *Rome*, (as they scornfully inquire) for the Light, or Christian Rule; but to Christ, the true Light, and to his Light and Appearance in them. And different Measures or Degrees in Manifestation of the same Light in Men, does not make it as *many Rules*, as there have been or will be *Men in the World*, as these Men ignorantly infer; because Christ, the true Light, and his Life and Spirit, is but one; not many different Lights or Spirits, but one and the same in their own being, tho' manifest by measure in Man. And tho' these Men will not have the *Light* or *Spirit of God, substantially consider'd, to be a Rule to any; for so* (say they) *it guides and teaches none; but as it effects and sheds abroad a Light into our Minds, to guide and direct us by.* Whereby they grant, the Spirit is to be a Rule, as it sheds abroad a Light into our Minds, to guide and direct us by; yet herein they are inconsistent with themselves in their Uncertainties, where to find that Rule, as well as between the Spirit's *Effecting* and *Shedding* abroad the Light in our Hearts. For the Spirit so Shedding the Light, implies its Immediate Influence and Shining in our Hearts; but *Effecting*, as a thing only made or form'd in Man, which the Divine Light is not.

In Opposition to their Absurdities implied against the *Quakers Rule*, p. 50. I proceed: God did not leave every Man to hammer out, or invent a Rule for himself, because he has afforded an Universal Divine Light, through his dear Son, to every Man in the World; but so he hath not Ten Thousand *Bibles*, nor a *Bible* to every Man; neither have these Men prov'd the *Bible* one universal, intire Rule of Faith; nor demonstrated what part, or parts thereof,

is such a Rule, or which of the various Copies or Translations? The Light profess'd by the *Quakers* ought not to be compared to the *Popish Rule* in the *Tomes of their Councils*, p. 50. 'Tis Blasphemy so to compare it. The Spirit of God is Able and All-sufficient to make known his own Dictates, and to give true Understanding in them, and to discover every vain Fancy, and vitious Inclination of Man, and all false Pretences and Motions, and brutal Inclinations, to Acts of Uncleanness, or Injury to others, whatsoever: And whoever follow such Inclinations, they turn their backs on the Light, and rebel against it, and grieve the holy Spirit, which will rise up in Judgment against them. And as the Spirit of Truth is Self-evidencing, bearing Witness, because the Spirit is Truth, 1 *John* 5. 6. So the Spirit is sufficient to manifest its own pure Motions and Fruits, from those corrupt and sinful Motions of the Flesh. And that which makes manifest things reprovable, is Light. And we neither preach several Individual Lights, in so many Members as are in the true Church, nor confine the great Luminary to any Assembly or Meeting, nor in the Interval thereof deprive the rest of the Members of the true Church from having a share in the true Light to be their Guide and Rule. And what true Counsel or Advice proceeds from such an Assembly, as is gather'd in the Name of Christ, it first arises from the Light in particular Members; tho' as coming from such an Assembly, it may be more prevalent with some that are weak in the Faith, than as coming only from a private Person. This Universal Divine Light, is of one Kind, and operates both in Individuals, and in General, where Mens Spirits are united in it.

These Men Calumniously proceed, viz. *It was not* homo in specie, *that begat* G. Whitehead, *or* W. Penn; *but some unhappy Individual Man, to be a Plague and Pest (God permitting) to our Common Christianity*, p. 50. A very vile and gross Character put upon them and their Fathers, and against God's Providence touching them, who are neither Plague nor Pest to true Christianity; for we desire the Promotion thereof.

3. *The Light of Christ within is no Uncertain nor Mutable Rule, but of Divine Power and Authority.* And how prove they, that the *Scripture* never alters, but is the same for *Sixteen Hundred Years* together? *ibid.* Hath there been no Alteration in any part of Scripture in the several Transcriptions, Translations, for *Sixteen Hundred Years* together, neither in the Greek Copies, nor in the Latin, or English Translations, in these *Sixteen Hundred Years* time? I doubt

not

not but they know Alterations in divers Englisſh Bibles, too many now to enumerate. Which then of theſe will theſe Men aſſign us for the only, compleat, general, certain and immutable Rule? The Light within never taught us, that the holy Doctrine of Scripture, abſtractly conſider'd from the Writings, was either *Duſt*, *Death*, or *Serpents Meat*; but that the Scriptures are *Holy* and *Sacred*, with reſpect to that Doctrine. Neither did the Light ever tell, that our own Writings were to be *preferr'd* before them, p. 51. Theſe Perſons make no Conſcience how they miſ-repreſent us.

That they who are come to Chriſt Jeſus, and walk in him, need not go to Law one with another, is true ſtill, and no Contradiction to any of their going to Law againſt Unjuſt and Injurious Men, to recover their Due, or Civil Rights, when unjuſtly detain'd from them, p. 51.

Theſe Mens Inſinnation is envious and perſecuting, where they imply, that *our Rule will direct us to Fighting with Carnal Weapons*. To their quoting *J. Pennyman*, in his Remarks upon *Chriſt's Lambs defended*; citing a Miniſter, as ſaying, *We direct all People to the Spirit of God in them; and if that leads them to Fight, I have nothing to ſay againſt it*. And they ſay *Whitehead*, in his *Lambs Defence*, owns it, p. 34, 35, 36, 37. Here you *Rectors* have directly wrong'd me, in ſaying, *Whitehead owns it*; which is utterly falſe. I have ſearched the Book and Pages you quote, and do not find any ſuch words therein, as owning, that *the Spirit of God might lead any of us to fight*, but the contrary; nor do I plead or own any ſuch thing; nor have I known any Miniſter among us ſo to ſay or grant, as you accuſe me to own from *John Pennyman*'s Citation: And therefore you are Accountable for your manifeſt Abuſe herein. What you alledge of this kind, about a *Liberty for Fighting* in this 51ſt page, is fully anſwer'd in my ſaid Book, *Chriſt's Lambs defended*, and elſewhere. Your perſecuting Spirit, aiming at our Deſtruction, would willingly faſten *Blaſphemy* and *Sedition* upon us; but the Righteous Judge of all hath pleaded our Innocency, and will plead with you for your injurious, perſecuting Attempts.

My Objecting againſt *Baptiſts* words, *God Co-creator with God*, or *with the Father*; as implying Two Creators, or Two Gods; as, *God Co-creator with God*, implies Two Agents in Creating the World: And in my Confeſſing the Divine Relation of Father and Son, and as Co-workers in the Order and Degrees of Manifeſtation and Diſcovery, *Quakers Plainneſs*, p. 24. I do not here call them Co-creators; nor did I ſay, that *God the Father and God the Son* were

either Co-creators or Co-workers; they have miſ-cited my words. For *as God*, the Father, Son, and Holy Spirit, they are but *One God* and *One Creator*. My owning a Diſtinction between the Father and the Son, as to the Relative Properties of Father and Son, was not in relation to their Divine Eſſence: And this was not to contradict *G. F*'s ſenſe of their being not diſtinct; it being intended as *not divided*, according to the common acceptance of the word *Diſtinct*. And yet, ſeeing the Father and the Son are one God, as ſuch, they cannot be diſtinct Beings. The Title of a *Perſon without* us, being thought too low and unſcriptural to give the Chriſt of God, (objected out of *Quakers Plainneſs*, p. 24.) does not contradict the other words objected, viz. *The Son many Hundred Years ſince in Perſon teſtified*; neither from hence does the *Spirit teach one thing to day, and another to morrow*, as is falſly inferr'd, p. 51. For in the firſt, the Son of God is implied to be more than a Perſon, or meer Body without us; in the ſecond, that he appeared in a Body or Perſon. I ſee not how they can faſten a Contradiction, eſpecially on the Spirit's Teaching, herein: 'Tis very plain in the ſame and next Page quoted in *Quakers Plainneſs*. Chriſt is confeſs'd by us both as *without us*, and *within us*.

How do theſe Men prove, that *John Swinton* wrote a Paper in the *Expreſs Motion of God, and after four or five Years retracted it, and denied the Spirit in which it was wrote?* If he Retracted it, and ſaid, It was done in an hour of Temptation and Weakneſs, as they ſay; he appeared the more Ingenuous in ſo Retractiug it. And how do theſe Men then prove, it was wrote in the Expreſs Motion of God? I deny their Inſinuations, that the Light or Spirit within, profeſs'd by us, *is either a Waxen or Leaden Rule, that bends every way, and fits it ſelf either to ſtrait or crooked*—with other Reproachful Inferences, p. 52.

4. They ſhould have forborn affirming, *That the Light within cannot aſſure us, that it is to be a General Rule to all of us*, p. 52. What the Light can do, is one thing; and what it is to theſe and ſuch like Men, is another thing. If we obey the true Light ſhining in our Hearts, it both can and will aſſure us, by its Brightneſs and Virtue, that it is in it ſelf true and certain, and an unerring Guide and Rule to the Underſtanding by its holy Teachings. But while Men diſobey and rebel againſt the Light, they know not its Ways, not abiding in the Paths thereof. And their in-and-out Contradictory Ways and Actions cannot juſtly render the true Light the Author thereof. But for all this Uncertainty imply'd againſt the

Light,

Light, and the *Quakers Rule*, these Men in Contradiction to themselves, at last will have the Light to be their *Rule* in what they have done, in writing against the *Quakers*, and (I may say) against the *Light* too, in this Passage, *viz.*

5. *To conclude, if the Light be our Rule, we hope, no Quaker will think amiss of us for what we have wrote against them; for every Man hath the Light within him, and must act according to it, which we seriously declare we have here done; and if you should say, what we have wrote is false and erroneous; how could we help it? It seems our Light ought to be our Rule, to square our Actions by, which (God knows) we have done exactly*, p. 52.

Here they have at last own'd the Light within to be their Rule, and that according to it they have acted, and squared their Actions by it exactly, God knows, say they. An high Attestation! Thus to make the Light within their Exact Rule of their Actions (tho' false and erroneous) in writing against the *Quakers*, and the *Light* profess'd by them, and so to make the Light oppose and contradict it self; which is exact Ranterism, and a plain Indication of the Mens great Darkness, as well as notorious Contradiction, both to themselves and to the Light: One while to assert the Scriptures their *only, compleat, general, and unalterable Rule and Standard*; another while, *the Light within is their Rule, to square their Actions by; which*, they say, *they have done exactly*, p. 50, 52. But to go round again, they will have it, that the Scriptures are such a Rule; yet no where prove, that the Scriptures so call themselves, the *only, compleat, general, and unalterable Rule and Standard*. Let them prove where the Scriptures say so, and it will shorten and period the Controversie. And though we own the Scripture, as being given by Inspiration from God, to be profitable for Doctrine, Reproof, Correction, and Instruction in Righteousness, that the Man of God may be perfect, throughly furnished unto all good Works, 2 *Tim.* 3. 16, 17. Observe, He must be a Man of God, that knows the right Use and Advantage of holy Scripture; for it is of great Advantage, as Men are led to the right Use, Understanding, Belief, and Practice thereof, by the Holy Spirit, or Divine Inspiration.

They seem outragious against *F. Howgil* for saying, 'The word [*is*] 'is added in the Translation; and so it seems to be in a small different Character, where it is said, *All Scripture* (is) *given by Inspiration from God*. Here they cry out, *Atheist, Papist, Impostor*, &c. *as if there were some Scriptures, that were not of Divine Authority. Speak out Man*, cry they, *are there any such Scriptures, Yea or Nay?* p. 52, 53.

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I would ask these Men, If all the words of wicked Men, Persecutors, Railers, and of their Father the Devil himself, which are recorded in Scripture, be of Divine Authority, or Divine Inspiration? Speak out Men, and Answer directly. Though we sincerely own all Scripture given by Divine Inspiration, either from God, Christ, or his Servants the Prophets and Apostles, to be of Divine Authority. And what say these Men to the Books called *Apocrypha*, which they do not own to be Canonical, or a Rule of Faith and Life? Are they of Divine Authority? If they say they are, why not Canonical? And who made one part of the *Bible* Canonical, and another Apocryphal? But these angry Men cry out, *Thou Wretch! To go about to take away the Bread of Life from us, that Divine Nourishment of our Souls, and think to feed us with thy Whipt-bubbles; we could better spare the Sun, than this Candle of the Lord*, p. 53. This is a sad Outcry! But where do the Scriptures call themselves the *Bread of Life, and the Divine Nourishment of our Souls, and the Candle of the Lord?* Is not this to put the Scriptures for Christ, and to rob Christ of his Power and Dignity? They contrarywise testifie, That *Christ* is the *Bread of Life*, and therefore *that Divine Nourishment:* And that the *Lord has lighted my Candle.* These Persons highly applaud the Scripture in words, saying, *They can better spare the Sun, than this Candle of the Lord:* But how do their Actions agree thereto, when they Contemn and Reproach the true Light and Spirit profess'd by us, under such Terms as, *The Quakers Snuff, or a few Sparks from their Forge?* Though this is not so bad, as calling it, *a Spark from the Devil's Forge*; yet both bad enough, sordid, and blasphemous!

And where do the Scriptures say, 'Tis our Rule to try *all things* by? Can Men try all things without the Spirit? No sure. The Spirit searcheth all things, even the deep things of God. However, these Men some time come a little nearer, in Confessing, *The Dictates of the Spirit was the Rule to them that gave forth the Scriptures:* And also in their granting, viz. *This does not exclude the Spirit from having any thing to do to direct us what to believe, and how to live:* True, and I may add, The Spirit would direct them both to believe, and live according to the Scriptures, if they would more mind and attend upon the Spirit of God. And they further again Confess, viz. *Besides, the Spirit of God opens our Eyes, too much closed up since the Fall, so that we may the better perceive and believe the things contain'd in the Scripture, and stir up our Affections to embrace them*, p. 53. I would not have them decline this Confession, nor wheel about again from it, or be ashamed thereof, because in it they talk

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very like the *Quakers*, by them Contemned. For here the point is yielded and conceded to, that the Spirit of God muſt have the Preheminence, to *open their Eyes to perceive and believe the things contained in the Scripture.* 'Tis true, both Chriſt and the Apoſtles referr'd the Jews to the Scriptures in many places, to convince thoſe Unbelievers; for the holy Spirit may and can make uſe of, and powerfully apply its own Teſtimonies unto Conviction, and Converſion alſo, if Men perſiſt not in wilful Unbelief. But all this while, it muſt be aſſented to, that the holy Spirit is the Efficient Cauſe of their Conviction and Converſion; becauſe the Spirit opens their Eyes to perceive and believe the things contained in the Scripture. *Paul* may plant, and *Apollo* water, but it's God that giveth the Increaſe: By them, as his Miniſters and Inſtruments, many believed; but it was as God gave to every one of them. Theſe Men preſumptuouſly wrong Chriſt's words, *John* 7. 38. by thus citing them, viz. *He that believeth on me (not as the Light) but as the Scripture ſaith*, p. 54. l. 1. Here they add, *(not as the Light)* and the particle *but* nonſenſically: What a manifeſt Abuſe is this! As if Chriſt would not have them believe as the Light ſaith, as if the Light and the Scripture were contradictory: Wherein they have expreſly contradicted Chriſt's own Exhortation, *Believe in the Light, that you may be the Children of the Light*, John 12. 36.

To ſay, from *John* 20. 9. *The Light could not have inform'd them of Chriſt's Reſurrection, their want of Faith therein being attributed to their Ignorance of the Scriptures*; is to caſt their Deficiency upon the Light, as inſufficient, or not able to inform them; and ſo to make the Light as ignorant as themſelves: A ſtrange way of Arguing! That becauſe ſome Men are ignorant and unbelieving of the Light, the Grace, the Word nigh in their Hearts, therefore this cannot inform them what to believe: Expreſly contrary to Chriſt's own Teſtimony; intimating, that they might be the Children of the Light, by believing therein; conſequently, being Children of the Light, they muſt have the Faith of thoſe things neceſſary to their Salvation. They need not urge to us Scripture to prove, That Chriſt and his Apoſtles, for demonſtration and proof of their Doctrine, have referred their Hearers (eſpecially the unbelieving *Jews*) to the Scriptures of the Prophets; for the Apoſtles, in preaching the Goſpel of Jeſus Chriſt, did preach according to the *Revelation of the Myſtery, which was kept ſecret ſince the World began; but now is made manifeſt, and by the Scriptures of the Prophets, according to the Commandment of the Everlaſting God, made known to all Nations for the obedience of Faith*, Rom. 16. 25, 26.

25, 26. They having the Revelation of the Myſtery of Chriſt, (which was kept ſecret ſince the World began) and the Scriptures of the Prophets, might very well make uſe of them in Teſtimony to the Myſtery (and for the Convincement of their Hearers) having the Commandment of the Everlaſting God thereunto. How had thoſe Prophets the fore-ſight of the *Meſſiah*, and of his Sufferings, Reſurrection, and Glory of his Day, who firſt propheſied and wrote the Scriptures thereof? They could not have it from Scripture, but from his Spirit and Light in them. The Holy Scripture (no doubt) is very Uſeful and Helpful in good Hearts and Hands, and Inſtrumental by the powerful Aſſiſtance of the Holy Spirit (from whence it came) both to the Opening of the Underſtanding, Conviction and Converſion of ſuch eſpecially as have a true Eſteem for the ſame: But when theſe Men tell us, *That the Scripture is the Bread of Life, the divine Nouriſhment of our Souls, the Sword of the Spirit*, Eph. 6. 17. *and Wells of Salvation, from whence all our Comfort flows*, as p. 53, 54. We would not have them to be angry with us, if we tell them, We are not of their Faith, as to this their Doctrine, which ſets the Scripture in the place of Chriſt, giving the Scripture the Titles proper to Chriſt, as, *The Bread of Life, The divine Nouriſhment of our Souls*; Chriſt being the Fountain of Life and Salvation: When he exhorted to labour for the Bread which endures to Eternal Life, did he mean, they muſt labour for the Scripture or Bible? And when he ſaid, *Whoſoever drinketh of the Water that I ſhall give him, ſhall never thirſt; but the Water that I ſhall give him, ſhall be in him a Well of Water ſpringing up into Everlaſting Life*, John 4. 14. Did he mean the Scripture herein? And where are the Scriptures called, *The Sword of the Spirit*, by the Apoſtle? When he exhorts the Saints at *Epheſus*, to put on and take unto them *the whole Armour of God*; withal he ſaith, *Take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God*, Eph. 6. 17. Was not this the ſame Word of God, which is ſaid to be *Quick and Powerful, and ſharper than any Two-edged Sword, piercing*, &c. *and a Diſcerner of the Thoughts and Intents of the Heart?* Heb. 4. 12. Was this Word the Scripture or Bible, ſuppoſe ye? Or was it not the Word of God's Power, the Living Eternal Word?

Iſai. 8. 20. is alledg'd againſt us, viz. *To the Law and to the Teſtimony, if they ſpeak not according to this Word, they may pretend the Spirit of God, and a Light within, if they will; but they have no Light in them, ſays the Prophet*, p. 54. Here they have wrong'd the Prophet, by intermixing their own words within his, in the ſame Sentence,

i. e.

i. e. *They may pretend the Spirit of God, and a Light within, if they will*; these are their own words, and not the Prophet's. And if these Men will insist upon, *They have no Light in them*, to prove, we have none in us, they contradict themselves in their confessing at least some Light in every Man, that is, both a *Common Light and Illumination of the Spirit of God, and a Natural Light.* But they should better have consider'd the words, *No Light*, in the Translation, for, *No Morning*, in the Hebrew Note, in the Margent: Is there no *Light* before the *Morning?* Against our acknowledging, *The Holy Scriptures to be given by Divine Inspiration*, and preferring them before all other Books in the World, they again repeat several scornful Falshoods before Answer'd; as that we call them *Dust*, and prefer our own Speakings, *&c.* p. 54. Which Perversions are abundantly Answer'd over and over (to *F. Bugg*, and others.) I would Query these Men upon their following Falshoods in p. 55. 1. Where do we tell them, *The Scriptures have not so much Authority as* Fox's *Journal?* 2. Where *do we mock, scorn, and give stripes to the Scriptures?* 3. Where does *S. Fisher* call the Scripture it self a *Nose of Wax?* A gross Perversion and Abuse of *Sam. Fisher*; he does not call the Scripture it self a *Nose of Wax*, but reflects upon them that make it so, by their various Interpretations, Perversions, *&c.* These Men revile him and *W. Penn*, &c. but do not answer them; but proceed in their Reproaching and Vilifying, instead of giving fair and ingenuous Answers. And they may be ashamed to vilifie *Sam. Fisher*, long since gone to his rest, who in his Life-time was a Man far excelling these his Reviling Accusers, both in Clearness of Understanding, Piety and Parts. They injuriously quote *James Parnel*, as saying, *We can do all things without the Scriptures*, p. 18. Whereas *J. P*'s words are these: *Without him* (i. e. Christ) *we can do nothing*, John 15. 5. *but that by him we can do all things, without the help of Scripture*, (that is, if Christ so please) *Phil.* 4. 13. Here he, with the Apostle, places the All-sufficiency upon Christ, and not upon our selves. Was it not then very unjust in these Men to leave out his words, importing the same in respect to Christ? As Common as it is with these Men to flout, deride, and pervert; so Common it is to run from points of Doctrine in Controversie to Personal Reflections. 4. I never understood, nor do I believe, that *S. Eccles* compared *Filth or Dung to the Bible in the Minister's hand.* And I do not perceive, that *W. Smith*'s reflecting on those *Formalists* (that meerly imitate the Saints Practice, in Meeting together on the account of Worship, only because they have read thereof) can justly be charged upon the *Quakers*, either as a

ſlighting holy Scripture, or any true Practice of ſincere Believers and Worſhippers of God, in meeting together for that end; and therefore theſe Men do but ſhew their Ironical Scorn againſt us, in telling of *a Quaker Panegyrick upon Scripture*. And I do not believe, that *W. P.* calls *Searchers of Scriptures*, *Letter-mongers*, without Exception, p. 56. Nor that he calls any *Letter-mongers* meerly for ſearching the Scripture; but rather thoſe Prieſts, who ſearch'd Scripture to make a Trade of it: Which is not like the Noble *Beræans*, who were commended for their ſearching the Scriptures, to be aſſured of thoſe things they heard preached, *Acts* 17. 11.

And though theſe Men have taken a great deal of pains againſt the *Quakers*, and the *Light within*, and againſt *Immediate Revelation*, and *Sinleſs Perfection*, and to pervert, curtail, chop and change, and to confound our Words and Paſſages they quote out of our Books; we have no reaſon to thank them for ſuch their pains, and unfaithful Work of Darkneſs, and Blaſphemy againſt the Light; which farther appears in their page 57. near the Concluſion of the 7th Chapter, where they ſay, *The Judgment of ancient Friends, and a whimſical Witneſs, called the* Light within, *fetch'd from* Terra incognita, ☞*muſt be ſet upon the Bench*, &c. 'Tis no marvel, they ſo outragiouſly Reproach the People called *Quakers*, when thus audaciouſly they defame and give ill names unto that which they call the *Light within*; which is no other, than that pure divine Life in Chriſt the Word, which was and is the Light of Men: Which will certainly riſe up in Judgment againſt theſe and all ſuch blind Guides and dark Revilers.

We are ſo far from a profane neglect of Holy Scripture, in determining Matters of Faith and Doctrine (where the ſame are expreſs'd) and from turning the Scriptures out of Office, that we do not only take ſerious notice of Holy Scripture in ſuch matters, but ſubmit them, where expreſs'd, to be determin'd by and according to Holy Scripture, as an external Teſt and Rule in ſuch manifeſt Caſes; which the Witneſs of God in the true Church (and faithful Members thereof) can never oppoſe, or diſagree to; but confirm, and make true Impreſſion of ſuch Determination. And this Witneſs of God, which we truly call *the Light*, can be *no Whimſical Witneſs*, as theſe Men profanely term it, as before. And yet they grant, *The Church hath Power in matters of Religion*, and ſay, *they know none deny it, from* Matth. 18. 17. p. 56. But it ſeems, they will have this Power exerciſed according to the Scripture, but not according to the Witneſs of God in Men; which is to ſet the Witneſs of God,

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and Holy Scripture, in Oppoſition or Contradiction one to another: Which beſpeaks the Mens great Ignorance of both. Howbeit for the *Church's Power* they confeſs, *If it be exerciſed about indifferent Matters in Diſcipline and Worſhip, we allow her not only a Judgment of Diſcretion to diſcern what's fit to be impoſed, but alſo an Authoritative Judgment to oblige her Members to Obedience; or elſe ſhe would have leſs Authority over her Members, than every Maſter has over the Servants of his Family*, p. 56.

As they diſtinguiſh between Matters *indifferent* in Diſcipline and Worſhip, and things *neceſſary* to Salvation; ſo they allow diſtinct ways of Judgment to the Church; a Judgment of *Diſcretion*, with an Authoritative Judgment to oblige her Members to Obedience, and in things *neceſſary to Salvation*, only *a Submiſſion of their Faith and Practice to the Authority of God in holy Scripture*. But to the firſt I muſt tell 'em, that what Judgment of Diſcretion or Authority the true Church can claim, as obligatory upon her Members, it muſt be no other, than what Chriſt allows, and to be exerciſed in a Goſpel-way and Order, ſo as to anſwer and agree to the Witneſs of God in them, and no otherwiſe to impoſe upon them in matters of Worſhip and Diſcipline, and not in Mens arbitrary Wills; for that's no ways convincing, nor agreeable to the Witneſs of God. But what Matters of Worſhip and Diſcipline are ſo indifferent, that yet they may be impoſed, without being required in holy Scripture, theſe Men ſhew not. If they aſſume an Authority to impoſe Matters of Worſhip and Diſcipline, which they eſteem Indifferent, by Coercive ways of Perſecution, not only unto Excommunication, but unto Impriſonment, Sequeſtration of Eſtates, Confiſcations, and Seizures of Peoples Goods, for ſuch Matters of Worſhip: This is not a Goſpel-way or Method, nor allow'd by Chriſt or his Church. For the Goſpel-method is exerciſed by due Inſtruction, Warning, Admonition, and Reprehenſion; and upon Rebellion, and perſiſting therein, then wilful Offenders to be rejected, and excluded the Church's Communion. I deny them to be Chriſt's Miniſters or Church, who are for impoſing in Matters of Worſhip, Diſcipline or Faith, and inforcing their Impoſitions by Perſecution or Penalties againſt Perſons or Eſtates.

Paſſing by divers ſcurrilous and perſonal Reflections, I proceed to their

CHAP. VIII. *Of the Person of Christ.*

(As their Title is.)

THis their 8th Chapter I find is stuff'd with divers false Quotations and Perversions, besides their unjust Reflections and Reproaches; I may be the more brief upon it. The words they quarrel at out of *Saul's Errand*, p. 8. about *Christ in the Flesh being an Example or Figure.* Here they vary the words, *He is an Example and Figure*; and so change the Disjunctive *or*, into the Copulative *and.* My rendring *Example* or *Figure* Synonymous, they quibble against me about using the word Τύπος, as signifying either *Figure* or *Example.* They do not deny, that Τύπος in Greek signifies *Figure* and *Example*; but ask, Must *Figure* in English *signifie so too?* Which is a very Impertinent Question. Though *Figure* be not the same word with *Example*, 'tis of like import in this Case: 'Tis enough if the Greek word signifie *Figure*, or *Example*, or *Pattern*, and sometimes as denoting a present Example or Pattern, *Phil.* 3. 17. 2 *Thess.* 3. 9. 1 *Tim.* 4. 12. *Tit.* 2. 7. 1 *Cor.* 10. 11. as well as a Type of things to come; and not only in relation to the Types under the Law, but in some respect to Christ and his Ministers; tho' Christ be also confess'd to be the Anti-type, Substance, and End of all Legal Shadows, Types and Figures. And I have not called Christ himself a *Type of our Light within*, nor *justified the same*; as more fully I have cleared this Matter also from the word Υπόδειγμα, having the like Significations in Scripture, *John* 13. 15. *Heb.* 9. 23. which they answer nothing to, nor to the Matter depending thereupon: And I know no *Dodging* or *Shuffling* with them in this matter, as they reflect. To my detecting their false Citation against me, Of Christ in the *Flesh* being **but** a *Figure*, they now tell me, *They have not that Book at present by them*, p. 58. i.e. *Truth defending the Quakers.* And so it seems they can impose false Citations without Book. But now to compound the Matter, supposing the word **but** be not in mine, *they will ask me pardon for the Mistake, if I will confess, those Expressions of* Penn *and* Hubberthorn *were blasphemous.* It seems, they'll not do Right without a Bargain, or Terms of their own making, to defame others; whom, so far as I see, they have as much injured as my self: What rare Judges are these, and what Excellent Justice do they propose! It's meet to Examine what *Blasphemous Expressions* they would have me to confess against *W. Penn* and *R. Hubberthorn.*

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They falsly quote the latter thus, viz. *That Christ's Flesh is a Figure of Christ within*; So Hubberthorn, *and also* Fox, (say they) *Saul's Errand*, p. 14. Here they have notoriously falsifyed the Quotation, having, after *Figure*, added, *of Christ within*. For the Persons accused with this false Quotation, say, 'Christ is the Substance of 'all Figures; yet that his Flesh is a *Figure*, and Christ is an *Example* 'to walk after; and if thou knowest what an *Example* is, thou 'would'st know what a *Figure* is. Whereby they render *Figure* and *Example* of the same Import. See *Answer to Dr.* Ford, p. 9.

Against *W. P.* they quote *Rejoynder*, p. 336. (for 337.) *viz.* that he says, 'Those Transactions of Christ were as so many facile Re-'presentations of what is to be accomplished in Man. Herein they have wrong'd *W. P.* For having mentioned 'Christ dying, and his 'Virtue exemplary, his Miracles stupendious, his Doctrine spiritual 'and powerful, his whole Deportment innocent and heavenly; 'tis 'strange (saith he) that should be reputed most Mysterious, which 'was the Introduction to the Mystery: And those Transactions 'counted most difficult, that were by the Divine Wisdom of God 'ordained as so many facile Representations of what was to be ac-'complished in Man. In all which 'tis observable, he does not ren-der Christ himself a facile Representation; but those Transactions of his were, by the Divine Wisdom of God, so ordained to be such Representations. God could make them all easie, to represent our dying with Christ, and our duty of following his Example; and his spiritual miraculous Work in the Soul, in raising it up from under the Power of Satan, Sin and Death. And Christ's spiritual, powerful Doctrine, did truly represent the state of the New Birth, unto Righteousness and true Holiness, without which none shall see God. And all these Christ doth work and accomplish in Men, who truly receive and lay hold of him. And this is not to undervalue Christ without, as only *a meer Type or Figure of Christ within*; but to exalt the same Lord Jesus Christ, both in his Excellent and Eminent External Transactions, and also in his Powerful Internal Operations. And if his Yoke be easie, and Burden light, to them who humbly submit thereto, why may not he by his Wisdom and Power make his Example and Doctrine easie Representations of the blessed Work he is pleased to accomplish in the Soul of a true Believer?

Against me, these Men quote *Light and Life*, p. 8. thus, *viz. Men need not be directed to the Type for the Anti-type; nor yet to* Jerusalem, *either to Jesus Christ, or his Blood, where our* Jerusalem-*Christ is but a Type*, p. 57, 58. Here they have falsly quoted me again: After the

the word *Anti-type*, they leave out, viz. *Neither to the outward Temple*: And after the word *Blood*, they add, for my saying these words, *Where our outward* Jerusalem-*Christ is but a Type*; which are none of my words, but a meer Forgery of their own: Though thereupon they obtrude this Question, as Consequential, *And what could he be a Figure or Type of, but a Christ within?* Whereby they would make us to hold two Christs, a Figurative Christ without, and a Substantial Christ within; whereas in the very Page and Book quoted by them, (i. e. *Light and Life*, p. 8. instead of p. 38.) I there confess upon the Adversary's Contradiction, in granting the *Reception of the Spirit the only Means, the Gift of Christ to us, and his being reveal'd in us by his Spirit*; I thence observed, 'That then Christ and his Life is nearer, 'than either *Jerusalem*, or above the Clouds; tho' he ascended far 'above all Heavens: Whereby I confess to one and the same Christ only. But if they deem the words as quoted against me, Erroneous, then to invert them as their Opinion, they must run thus: *That Men need to be directed to the Type for the Anti-type*; *and to* Jerusalem, *to Jesus Christ*, &c. Which appears Contradictory to the Testimony given of God by his Servant *Moses*, *Deut.* 30. 12, 13, 14. And to what the Righteousness of Faith speaketh, and expressly requireth, see *Rom.* 10. 6, 7, 8.

Again these Men say, *viz.* Penn *says plainly, the Paschal Lamb was not the Figure or Type of the outward Christ, but of the Light within, of which Christ himself was but a Figure*: Quoting *Christian Quaker*, p. 97. I confess, I have narrowly examin'd this Quotation, and do not find these words in the Book and Page quoted, nor so stated therein; but a manifest Perversion and Abuse of *W. P.* and his words, *viz.* 'Since one outward thing cannot be the *proper* Figure or Re-'presentation of another; nor is it the way of Holy Scripture so to 'teach us; *the outward Lamb shews forth the inward Lamb*; *the Jew 'outward, the Jew inward.* Where do these Adversaries here find the words, as quoted by them? Or that *Christ himself was but a Figure of the Light within?* This repeated Falshood of theirs, I plainly detected, and testified against in my *Truth and Innocency*, p. 54. as a notorious Perversion and gross Falshood: Which these Adversaries do not clear themselves of; neither can they. And for them to draw gross Absurdities against us from their own false Quotations and absurd Perversions, is an adding Iniquity to Sin. Their charging *R. Hubberthorn* with asserting, *That Christ is but a Figure*; and *me*, with *owning the same*, p. 58. l. 27. I deny as Falshoods, till they bring positive Proof *in terminis*, that he so asserted, and I owned the same.

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And as false Consequences, *That Christ must be either the Figure of himself, or of another Christ within*: And, *That a Quaker would render Christ without, a Shadow only*, p. 58. For Christ without, was and is the Compleat Substantial Christ, and in him was and is the Fulness of the Godhead, and of his Fulness we having received Grace for Grace; therefore the Light, the Grace, the Divine Seed, or Principle, as in us, is a Seed or Measure of the same Divine Life, Virtue and Fulness, which was and is in the Man *Christ*. So that Christ without and within his Saints and Members, is one and the same Christ. For Christ in the Flesh, and Christ in the Spirit, does not make two Christs, but one Christ, the last *Adam*, the Lord from Heaven; said to be a *Quickning Spirit*, (as he is to them that are Spiritually Quickned by him) 1 *Cor.* 15. 45, 47. *And, now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty*, 2 Cor. 3. 17. Now these Men thus set forth *Christ within*, as only *some Graces and Influences Christ sheds in our hearts*, *which*, they say, *are Figuratively Christ*, p. 58. I would then invert the Question upon them, If Christ within be only a Figure of Christ without, and not Substantially Christ? Or whether they mean by Figuratively Christ, that the Spirit, the Grace, the Virtue and Power of Christ within, be a part of Christ, and so the *part* put for the *whole* by a Synechdoche? However, the Spirit, the Life, the Word, or the Seed, which dwelleth in the Saints and Children of God, and by which they are made an holy Generation, and Conformable to the Image of his Son, is one Holy, Divine, Substantial Principle of the Divine Nature and Being of God, and his dear Son Jesus Christ, beyond and above all Legal and outward Types, Figures and Shadows. And what is it the holy Apostles esteemed *Christ* in them, but this Divine *Life*, *Word*, *Seed*, or *Principle*? Wherein the same Christ, that was Crucified, manifests himself spiritually within, or in true Believers. 'Tis certain, the Apostles preached the same *Christ within them*, that was Crucified. And this was really *G. F's* intent in what is quoted against him, *Great Mystery*, p. 206. As I have sufficiently observed in *Truth and Innocency*, p. 25.

These Adversaries again falsly quote me thus, *viz.* Whitehead *in his Antidote*, p. 28. *says*, *We may believe the History of that outward Christ, but not trust in him as an Object of our Faith*, p. 58. Which is a manifest Falshood; I say no such thing, but the contrary, *i. e.* 'Surely Christ within, and Christ without, are not Two Christs. 'And for the Sufficiency of the Light within, I cited *G. Keith's* Con- 'fession, *That the Light within, in a true Sense, is God and Christ, the* 'Eternal

'*Eternal and Essential Word*; as in his *Antichrists and Sadducees*, p. 23. 'From which I inferr'd, that surely then God and Christ, the Eter-'nal and Essential Word, is All-sufficient, and able to save Man from 'Sin, Wrath and Condemnation. Nevertheless God hath respect 'to Christ Jesus, his Mediation, Suffering, and Dying for us, in his 'so saving us.' Here are no such words, as that *we may believe the History of that outward Christ, but not trust in him as an Object of our Faith.* I wonder these Men are not ashamed of such abusive Forgery in their false Quotations: And when they have thus falsifyed them, then they cry out, *They are e'en ready to suffocate us with the stink of them*, p. 58. When 'tis these Adversaries themselves make the stink with their abominable false Quotations and Perversions. Again, 'tis false also, *That* Whitehead *says, We are not to Confide in Christ without us:* Which are not my words; the matter is answer'd before. Again, 'tis also false, that *Parnel* (Satan's Design discovered, p. 19, 25.) *says, By preaching Christ in Heaven, the Devil gets his Work done here on Earth*, p. ibid. I find no such Book so stiled, in all *James Parnel*'s Works. But if any of our Friends have so said, it may be true in Fact in this sense: Under pretence of preaching Christ in Heaven, and excluding him out of Mens Hearts, the Devil does get his Work in a great Measure done here on Earth, whilst the Faith of Christ's Inward and Spiritual Appearance and Work is opposed by such Preachers; because the Power and Rule of Satan in Mens Hearts cannot be subdued, without Christ's Power and Work be known therein, against Sin and Satan.

To *W. Bayley*'s Quotations upon *Col.* 3. 1, 2, 3. *Where Christ sitteth at the right hand of God*, These Men give no plain Answer, where those things above are to be sought, or what things they are to seek; but put the Question, How! *Has Heaven nothing worth seeking after? When there is hardly any thing else worth seeking, so long as God, and Christ, and Saints and Angels, inhabit there.* But where shall they seek those things which are above? Where shall they seek God and Christ, and by what Guide? Though God and Christ be above, and in the Heavens, yet not confin'd so as Men need to say, *Who shall ascend up into Heaven, that is, to bring Christ down from above?* Rom. 10. *And the Heaven of Heavens cannot contain God*, because *his Presence filleth Heaven and Earth:* He is an Omnipresent God, present every where, as has been Confess'd. *And Christ ascended far above all Heavens, that he might fill all things.* My saying, 'This God and 'Christ, and the Spirit, the Quakers did not find above the 'Clouds, *&c.* was not in the least to oppose the Omnipresence

of

of God, or his Spirit, or to exclude God or Christ out of Heaven, or Heavenly Places; but rather to intimate the Nearness of God and Christ, in his Light and Grace, to them that diligently, in Spirit, seek after him. Howbeit these Men wrong the Quotation in these words, *They never ascended thither to seek their Christ there themselves*, p. 59. Which are none of my words: But against our former Adversaries, slighting the Light within, *as an uncertain Guide, and another God and Christ, than he which is above the Clouds, who* (they said) *have their Residence in the Heavens*, I did say, 'The Quakers did 'not find God, Christ, and the Spirit, above the Clouds at such a 'Distance; for they never ascended thither to seek their Residence: *Light and Life*, p. 40. This was still to bring them to a more Near and Inward seeking of God and Christ, in that Manifestation of Divine Light given unto them; and not to exclude God, Christ, or the Holy Spirit, wholly out of their Hearts; for that is not the way for any to have their Hearts made clean, good, or true to God.

Again, they wrong my words in their Quotation, saying, *Whitehead says again, we have no Scripture-proof, that Christ exists outwardly at God's right hand*, p. 59. Which was not my saying; but speaking of the *Son from the Substance of the Father*, I asked Scripture-proof for these words, i. e. *That he existeth outwardly, bodily without us, at God's right hand*; that is, as he is the *Son from the Substance of the Father*; I taking the Adversary's meaning to be, to exclude Christ wholly out of his Saints, as consisting of a Bodily Existence; which also I did not suppose these Expressions or Terms so proper or scriptural, to ascribe unto the Eternal Son of God, as he is of the Substance of the Father; though I denied not him to have his own proper, glorious Body in Heaven. 'Tis false also, that my asking, *What or where is God's right hand*, &c. *was in a scoffing manner*, (as they say.) And also false it is, *That I am one of the Scorners of the Right Hand of God*; *or that this is the very Marrow of Quakerism*, p. 59. As for those they call *Troublesome Fellows*, the *Snake*, *Keith* and *Bugg*, p. *ibid.* they appear themselves much to resemble them; but as their Pupils and Scholars. As to their term, *Outward Christ*, if that be a proper and scriptural Appellation for *Christ*, the Anointed, I desire them to prove it so: *Christ* had his Name from his being Inwardly and most Eminently Anointed with Power from on High. Their telling the Reader, *That* G. Keith *was prosecuted in* Pensylvania *for preaching Christ without us, as well as Christ within*, p. 59. I do not believe; for many more Credible Persons in *Pensylvania* can tell

otherwiſe; as thoſe, then in Authority, whom (as they have related it) indecently he affronted. And where prove they by Scripture, *That the Graces of the Spirit effected in us, are called Chriſt by a Metonymy, as the Effect for the Cauſe; and that Chriſt within is Figurative*, p. 59, 60. Pray where prove they this Doctrine by plain Scripture, of an *Effected or made Figurative Chriſt within, and that the Nature of Chriſt is only communicated to the Perſon of Chriſt without?* Is there nothing of the Nature of Chriſt in him, as he is in his Saints? Or is Chriſt in them without his own Nature? How then are they *Partakers of the Divine Nature?* And how can they partake thereof, if not communicated to them? Or, is not the Divine Nature appertaining to Chriſt, as Superiour to the Humane? I never read this Diſtinction in Scripture, of an *Effected, Figurative Chriſt within, and* only *a Subſtantial Chriſt without*; as if he were no ways a Subſtantial Chriſt within: Which is to deny his *Life*, which is the *Light of Men*; and his *Spirit*, his *Power*, and *Divine Nature* within (or in his Saints eſpecially) to be *Subſtantial* and *Increated*. But this being more fully ſpoke to before, to manifeſt, that we do not believe or profeſs *Two Chriſts*, but One Lord Jeſus Chriſt, both as he is *without us*, and as he is *within us*. I need not further inſiſt upon this point, to deſcant upon theſe Mens Confuſion and Ignorance of Chriſt within; nor of the ſtrange Conſequences that naturally might be deduc'd from their Notions and unſcriptural Diſtinctions about a *Subſtantial Chriſt*, and a *Figurative Chriſt*, as they run over and over into this Diſtinction; alſo ſaying, viz. *And therefore to ſay, we are ſaved by another Chriſt, than that is within us, does not infer Two Perſonal and Subſtantial Chriſts, but a Subſtantial One, and a Figurative One*, p. 60. I think theſe very words do infer Two Chriſts, if *one* and *one* make *two*; or elſe I am to ſeek Common Senſe. But contrariwiſe we read in Scripture but of One Lord Jeſus Chriſt: *To us there is but One God the Father, of whom are all things, and we in him: And One Lord Jeſus Chriſt, by whom are all things, and we by him*, 1 Cor. 8. 6.

I deny the Authority of the *Snake in the Graſs*, in what theſe Men quote out of it againſt *Burroughs*, as *calling our Chriſt we pray to, an Idol-God, and a dead God*, p. 60. Without quoting *E. B*'s Book or Page for proof. But I have lately ſeen a Letter from theſe Mens worthy Perſon and Author, and the ſame Charge in it, referring to page 101. of *E. Burroughs*'s Works, which I having examin'd, find not the Name of *Chriſt* mention'd in that Paſſage quoted; but writing againſt 'thoſe perſecuting, temporizing Prieſts in 1655. and

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'the persecuting Powers, which they interceded, he terms those 'the *Beast*, their *Idol-God*, and their *dead Gods*, whom they prayed 'unto for Rewards, and to incense or stir them up to Persecution; *Christ* not mentioned in all that Page quoted. With what Conscience then could the *Author of the Snake*, or these *Rectors*, publish such a notorious Forgery, so grosly false in Fact, as is, That *E. B.* calls *Christ an Idol-God, and a dead God?* Oh horrible Blasphemy and Forgery! This is some of the *Snake*'s envious Hissing, and venomous Stuff. Oh what a shame is it, that these *Rectors* should thus cry up the Author of the *Snake* for such a *worthy Person*, and give such Credit to him, as thus to promote his *blasphemous Forgeries* for real Truths, to defame the *Quakers!*

I also deny *Caffin*'s Authority and Charge, which these Men quote against *Tho. Lawson*, as that he should say, *The Lord Jesus, whom we profess, is Accursed:* I cannot believe, that ever he spake these, or any such words, unless these Men produce his own Book and Page to prove them. For I am sure, that we abhor any such Expressions, either of God, or of our blessed Lord Jesus Christ, as being wholly contrary to our Christian Principles, and the holy Reverence and divine Veneration, which lives in our hearts to God, and his dear Son Jesus Christ. And what they say of *Atkinson*'s *Imaginary God, and Carnal Christ*; These Expressions we have long since utterly denied, and testified against in print; whether they are truly charged or no, I know not. And we are sure, that no Man, speaking by the Spirit of God, can call *Jesus accursed*, 1 Cor. 12. 3. And yet these envious Adversaries, being desirous to make us (the People called *Quakers*) as odious and obnoxious, as Malice can premeditate, they are Credulous of the worst of Calumnies, that the *Devil* and the *Snake* have broached and vented abroad against us. They are willing to take upon Trust, what the worst and most inveterate of our Adversaries invent against us, and ready to cry them up with Admiration, and their *Panegyricks*, as they have done for the Author of the *Snake in the Grass*; as, that *worthy Person* in his *most Admirable Defence*, &c. p. 60. And not only so, but if they can pick up, nibble, or curtail any Words or Passages out of any particular Person's Writings, which they can turn, twist, pervert, or construe, to look as ugly, horrid and monstrous, as they can invent; then endeavour to brand our whole Society therewith. O monstrous Envy and Injustice! The Righteous Lord will justly Rebuke such Malice, and the Spirit of it, I doubt not.

CHAP. IX. *Of Water-Baptiſm.*

THeſe Rectors appear not ſincere nor pertinent to their own Practice, nor have they cleared themſelves in this Point; though they have taken great pains to prove *Water-Baptiſm* commanded and practiſed by Chriſt and his Apoſtles; ſeeing 'tis *Sprinkling Infants* (and that with the Sign of the Croſs too) they own and practice; pretending to offer proof for their *Water-Baptiſm* in theſe words, viz. *Now let us ſee whether we can offer better proof for* our *Water-Baptiſm*, p. 61. l. laſt. Whereby they muſt mean *Sprinkling Infants*; as further appears by theſe Paſſages of theirs, *viz.*

1. Speaking of *Water-Baptiſm*, they pretend, *It's more than the dabbling the Face with a little Common Water, as they* (meaning Quakers) *profanely ſcoff*, p. 66. l. 2.

2. They ſay, *If all the Children of the Province of* Canterbury *were brought to the Arch-Biſhop to be baptized by him, he might not ſay, When I was made Arch-Biſhop of this place, and ſent to this See, I was not ſent to baptize the Children of this numerous Province*, &c. p. 69. l. 24.—— By which it's apparent, theſe Men intend Sprinkling all Infants in their Pariſhes with Water; which I deny to be *Baptiſm*, either in a Proper or Scripture-ſenſe. For Sprinkling is *Rantiſm*, and not *Baptiſm*, coming of Ραντίζω *Rantizo*, i. e. *Aſpergo* to ſprinkle, or to beſprinkle, *Heb.* 9. 13, 19. compared with *Heb.* 10. 22. Ραντισμος a *Beſprinkling*; and Ch. 12. 24. and 1 *Pet.* 1. 2. But Βαπτίζω is to *Baptize*, to *Plunge under Water*, to *Overwhelm*, &c. Wherefore I would not have theſe Men offended at the word *Rantiſm*, it being as much Engliſh as the word *Baptiſm*. And alſo Βαπτισμοὶς, is tranſlated *Waſhing*, i. e. of Cups, Pots, Brazen Veſſels, and Tables, *Mark* 7. 4. Now if *Waſhing* here ſhould be taken in the common ſenſe, Cleanly People uſe not to do it only by *ſprinkling* ſome drops of Water upon them, but by waſhing them Clean: So that *Rantiſm* can be neither *Baptiſm* nor *Waſhing*, in a true or proper ſenſe. And 'tis not to be ſuppoſed, that Chriſt reprehended the neceſſary Waſhing of Hands, Cups, Pots, *&c.* to make them clean; but the *Phariſees* ſuperſtitious traditional Cuſtom of Baptizing or Waſhing them. Nor may we ſuppoſe Chriſt's Diſciples ſo indecent, as to neglect neceſſary Waſhing; but the *Phariſees* were offended at them, for not conforming to their Tradition, as appears, *Mark* 7. 5, 6, 7, 8, 9.

And

And now, as for the Practice of *Rantizing*, or *Sprinkling Infants*, I find not one Argument in all their *Ninth Chapter*, but such Arguments as those called *Anabaptists* have commonly used for their Baptizing or Plunging Persons of Age, who can give Account of their Faith. So that if they should invert these *Rectors* Arguments against their own Practice of *Rantism*, or *Sprinkling Infants*, they would be hard put to it to defend themselves; seeing they evade their own Point and Practice, and give it the Go-by, in this their Reply to our Friends, 'objecting against their sprinkling Water in a Child's Face, 'signing it with the Sign of the Cross on its Forehead, God-fathers 'and God-mothers to undertake for it: Which *W. S.* render'd the 'Pope's Invention; and not *Baptism* without distinction: As I plainly 'shewed them in my *Truth and Innocency*, p. 26. For he and many others well knew, that the Real Baptism with Water was long before the Pope's Inventions were; as that Baptism of *John*, which he had a special and peculiar Commission for, from Heaven; that is, from God the Father; and the Apostles Practice thereof. So that he could not intend Water-Baptism to be invented by the Pope; but *Sprinkling*, and *Crossing Infants Faces*; which these Men evade, vindicating with—*We matter not what he says afterwards*, p. 61. tho' it chiefly concern'd them to make Matter of their own Practice of *Rantizing* and *Crossing Infants*, and deeply binding *God-fathers* and *God-mothers* (so called) for them: They ought both to clear all these from being of the Pope's Invention, and also to be warranted by holy Scripture; which they have not done, nor made any Matter of in all their Arguments; and yet pretend holy Scripture to be their *only Rule* of *Faith and Practice*; but when a little pinch'd upon this Point, then cry out, Of a *Blaspheming Water-Baptism*, *an Ordinance of Christ*, p. 61. l. 9. This word *Blasphemy* is become very Habitual with these Men; 'tis well the Writ, *De Hæretico Comburendo*, is Repeal'd, lest they should have petition'd the Government to have had it put in Execution upon their own *Invidious Prosecution*. They seem affronted at their pretended *Baptism*, Bread and Wine being esteemed *Carnal* by *G. F. &c.* Hence, I taking them to be of a contrary Opinion, namely, 'that their *Baptism*, to wit, *Sprinkling In-* 'fants, is not *Carnal*, but *Spiritual*; and that their *Sacrament*, *Com-* 'munion, *Bread* and *Wine*, is not Carnal, but Spiritual: But how can 'that be, without Transubstantiation, pray? (A Doctrine wholly 'disowned by us) Which if they prove all this by Scripture, and 'the word *Sacrament* also, then all that hold they are Carnal, and 'not Spiritual, ought to retract and confess their Error; I'll not

'exclude

'exclude my self on these Terms. Thus far I profer'd, in order to allay the Heat of these Men, in my *Truth and Innocency*, p. 26. And further in these words: 'But I wish these Men would not be 'too hot and fierce about words; I would not have them take the 'word *Carnal*, as a word of Contempt against any thing that God ever 'commanded; for they may read of Carnal Ordinances, spoken of 'things which God once commanded. *Heb.* 9. 9, 10. *Which stood only 'in Meats and Drinks, and* [διαφόροις βαπτισμοῖς, varijs Baptismatibus] 'divers *Baptisms, and* Carnal Ordinances, *imposed on them until the 'time of Reformation.*' ibid. Whence it's evident, that those Services, which stood only in Meats and Drinks, and divers Washings or Baptisms, properly pertain'd to the First Covenant, and 'not to the Second. However these Men seem to fall in with my Inversion (as aforesaid) upon them, *That their Sacraments of Water, Bread and Wine, are not Carnal, but Spiritual*, in these words, *viz. Now Water, Bread and Wine, are not those, but the outward part of them, which with the inward and spiritual Grace make up the Sacraments; and hence they are not Carnal, but a Spiritual Ordinance*, p. 61. l. 1. Whence 'tis plain, they take in Water, Bread and Wine, together with the Inward and Spiritual Grace, not to be Carnal, but Spiritual; so the one, as well as the other, to be a Spiritual Ordinance. But still the Objection lies against them, How came they both (*i. e.* the Water, Bread and Wine) to be transubstantiated or chang'd from Carnal to Spiritual? How will they clear themselves from *Popery* in this Case, as well as in Rantizing, or sprinkling and crossing Childrens Faces? Here they have made their Outward and Visible Signs, and the Inward and Spiritual Grace, joyntly their Spiritual Sacraments; and yet confess the latter, that is, *the thing signified, to be the best part of their Sacrament, which doth not perish, tho' the Outward Visible Signs do*, p. ibid. line 13, 14. But contrary to their not distinguishing, but joyning the Water, Bread and Wine, with the Inward and Spiritual Grace, as being both *Spiritual*, as before, They confess the Baptism of the Spirit to be the *New and more Glorious Baptism*; *and the other* (i. e. that of Water) *to be that other Elementary one*, as in page 63. l. 7. *à fine*. So that here (but in Self-contradiction) they grant, the Baptism of Water, and the Baptism of the Spirit, to be Two, and of different Kinds; the one Elementary, and the other the more Glorious Baptism of the Spirit; which therefore must relate to the Inward and Spiritual Grace, and not to the Elementary Sign; consequently the Spiritual Baptism, and the Elementary Baptism, being Two, do not both together make up the *One Spiritual Baptism.*

Baptism. And 'tis certain, what they call the *Outward and Visible Sign*, does *decay and perish; but the thing signified, the best part, the Inward and Spiritual Grace, does never perish*, as they confess, p. 61. l. 13, 14. However 'tis well these Men are drawn to distinguish between the Outward Visible Sign, and the thing signified; between the Elementary Baptism of Water, and the more Glorious Baptism of the Spirit: Contrary to those of their Brethren, who would make the *One Baptism*, mentioned *Ephes.* 4. 5. to be that of Water, as well as that of the Spirit. And so would make the Baptism of Water, and the Baptism of the Spirit, to be but one Baptism: Contrary to *John* the Baptist his plain distinction between his Water-Baptism, and Christ's Spiritual Baptism, *Matth.* 3. 11. *Mark* 1. 8. *Luke* 3. 16. *John* 1. 33. *Acts* 11. 16. & 1. 5.

These Rectors further to promote and exalt their Water-Baptism (or rather Rantism) prooceed and say thus, *Again, here was such a Priviledge annex'd to this Water-Baptism, Regeneration, Remission of Sins*; quoting Tit 3. 5. John 3. 3, 5. Acts 2. 38. and Ch. 22. 16. *As proves it to be* (say they) *more than the dabbling the Face with a little common Water*, p. 65, 66. And also they quote *Gal.* 3. 17. (for v. 27.) p. 67. Now by these Scriptures we may examiue, what Priviledge these Men place upon their Water-Baptism, or rather Sprinkling Infants. Tit. 3. 5. *Not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the Washing of Regeneration, and Renewing of the Holy Ghost.* And John 3. 3, 5. *Jesus answered and said unto him, Verily, verily I say unto thee, except a Man be born again* (or from above) *he cannot see the Kingdom of God.* Acts 2. 38. *And* Peter *said unto them, Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.* And Acts 22. 16. And now *why tarriest thou? Arise and be baptized, and wash away thy Sins, calling on the Name of the Lord.* And Gal. 3. 27. *For as many of you, as have been baptized into Christ, have put on Christ.* I deny that all these Scriptures relate to Water-Baptism, much less to Rantism, or Sprinkling Infants; particularly that of *Tit.* 3. 5. and that of *John* 3. 3,5. & *Gal.* 3. 27. For (first) the *Washing of Regeneration*, and *Renewing of the Holy Ghost*, which saveth, is neither outward Baptism, nor Sprinkling with Water; but the inward Washing, or Sanctification of the Spirit. The Baptism that now *saveth us, is not the putting away the filth of the Flesh, but the answer of a good Conscience towards God, by the Resurrection of Jesus Christ*, 1 Pet. 3. 21. (2dly) He that is born from above, is born of that Water and Spirit, which is from above; even the Spiritual Living Water,

Water, which Christ giveth, the Grace and Virtue of the Holy Spirit, wherewith he washeth and sanctifieth; who said unto *Peter*, *If I wash thee not, thou hast no part with me*, John 13. 8. (3dly) They that were baptized into Christ, were spiritually-washed and sanctified into him, whereby they put on Christ; as is further explain'd *Rom.* 6. 3, 4. *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death; therefore we are buried with him by Baptism into Death; that like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in Newness of Life.* Vers. 5. *For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection.* And *Col.* 2. 12. *Buried with him in Baptism, wherein also ye are risen with him through the Faith of the Operation of God, who hath raised him from the Dead.* Who can, without Idolatry, make this Baptism Water-Baptism or Rantism? And what great Ignorance of the Spirit's saving Baptism, or inward Operation, does it bespeak in these Men, to esteem Believers being baptized into Christ, and into his Death, or being buried with him by Baptism, to be by the Outward Elementary Baptism! But it seems, because the Text, *John* 3. 3, 5. *Except a Man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of God:* These Men will needs have it to be their Water-Baptism, *i. e.* their Elementary Baptism, because *Water* and the *Spirit* are mentioned: As if there could be no Spiritual Water, or no Grace, Vertue, or Administration of the Spirit so called. For they say, *We are sure that Water is Water*, p. 64. l. 7. ab ult. And *we, poor Creatures, are so apt to take Water for Water, and had always been accustom'd to that of Water*, p. 65. l. 32. Now here they fall in directly with the *Papists*, in their Interpretation of *John* 3. 5. viz. *That no Man can enter into the Kingdom of God, nor into the Fellowship of holy Church, without Water-Baptism*; as held by the *Rhemists*, see their *Annotations* upon *John* 3. 5. And therein opposed by the Reformed Protestants, as appears by Dr. *Fulke*'s Answer, viz. *It is not necessary in this place by Water, to understand Material Water, but rather the purifying Grace of Christ*; as in Chap. 4. v. 11, 14. where 'tis called *Living Water*; whereof he saith, *Washing with Water in Baptism is an outward Sign.* So that the Reformed Protestants did not esteem the outward Elementary Baptism, the *Soul's saving Baptism*, the *Regenerating Baptism*, the *Sanctifying Baptism*, that brings forth the *New Birth*, much less Rantism, or sprinkling Infants. They are very Blind and Sensual, that suppose, the outward Element of Water in either can wash away Sin, and purifie the Soul or Spirit of a Man, so as to make

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it a New Birth from above: For the New Birth is Spiritual; as that which is born of the Spirit, is Spirit, and therefore ſpiritually waſhed or baptized. Whereas they ſay, *Water is Water*; and therefore muſt needs underſtand it of the outward Element of Water. By the ſame way of Arguing, they may as well ſay, that *Fire* is *Fire*; and therefore when Chriſt is ſaid to *baptize with the Holy Ghoſt, and with Fire*, it muſt be underſtood of the outward Element of Fire: Whereas both *Water* and *Fire* are figuratively aſcrib'd to the Living Word, Power and Spirit of the Lord; and ſo his Waſhing and making Clean from Sin and Uncleanneſs, to the Operation of the ſame Spirit and Power, through Obedience of Faith therein. Tho' theſe Men alſo manifeſtly miſ-apply *Epheſ.* 5. 26. unto their Water-Baptiſm, (p. 66. l. 27.) where 'tis ſaid, *Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of Water by the Word*, Eph. 5. 25, 26. 'Tis not ſaid, By the Prieſt's ſprinkling Infants; but, *By the Word*, that Chriſt *ſanctifieth* and *cleanſeth* his Church: Nor is it ſpoke of the outward Element of Water; but of that wherewith Chriſt *ſanctifieth*, *cleanſeth*, and *waſheth* his Church by the *Word*. Alas, what Ignorance and Idolatry is it to aſcribe this great Work of Regeneration and Salvation from Sin, to their outward Elementary Baptiſm, or Rantiſm rather! And ſeeing we deny not, that *John*'s Baptiſm was with Water, and that the Diſciples of Chriſt did baptize, as is mentioned *John* 4. 1, 2. Tho' *Jeſus himſelf baptized not, but his Diſciples* did, *v.* 2. And that this was with Water too, agreeable with *John*'s Baptiſm, and the end thereof; that Chriſt might be manifeſt unto *Iſrael*, was the deſign of *John*'s Miniſtry and Baptizing, and of the Diſciples alſo, no doubt.

Now let's examine how far theſe Mens Allegations for Water-Baptiſm, according to Scripture, will warrant their Infant-Baptiſm, or Sprinkling.

To prove *Water-Baptiſm from* John 4. 1, 2. *was not a bare Practice of Chriſt, in Compliance with either* Jews *or* John's *Baptiſm, but an Inſtitution and Command of Chriſt: Their Reaſon is, becauſe it is ſaid*, John 4. 1, 2. *Jeſus baptized more Diſciples than* John, *though Jeſus himſelf baptized not, but his Diſciples. It cannot be underſtood* (ſay they) *how Jeſus did, what his Diſciples did, unleſs they did it by Chriſt's Order or Command*, p. 63. l. 23. They leave out the foregoing words of the Text, viz. *The Lord knew, how the Phariſees had heard, that Jeſus made and baptized more Diſciples than* John; the Jews having reported to John, *that he, to whom* John *bare witneſs* (i. e. Chriſt) *baptized, and*

all Men came to him, John 3. 26. This was the *Jews* and *Pharisees* Report; though their having heard, *that Jesus made and baptized mo Disciples than* John, implies, that *all* Men did not come to him; and 'tis plainly said, *Jesus himself baptized not, but his Disciples*; which yet proves it not Christ's Institution, nor that they did it as such, by his expres's Order or Command; though they might do it by his Permission, it being at such a time, when *John*'s Ministry and Baptism was held in Esteem by the *Jews*. So that this proves it not his Institution, to continue as a Gospel-Dispensation, because it was then done in the time of the Legal Dispensation, before Christ was offer'd up, to put an End to that Dispensation, and the Types and Shadows, Meats and Drinks, and divers Washings thereof. And if the Jews Report, *that* Jesus *made and baptized more Disciples than* John, be insisted upon; yet these, who were made Disciples, and baptized, could not be Infants, because Disciples or Scholars. Tho' *Jesus himself baptized not, but his Disciples did*; this does more imply, that it was not Christ's Institution and Command, than the Disciples doing it, proves it was.

The next Scripture alledg'd is, *Matth.* 28. 19. *Go teach and baptize* (say they) *&c.* To which they add, *We shall prove, that this was the same Water-Baptism, that Christ had Instituted*, John 4. p. 63. Here they wrongly cite Christ's words, which are not, Go teach *and* baptize; but, *Go ye therefore and teach all Nations, baptizing them.* They have added the word *and*, which ought not to be between the words *teach, baptizing*; *Baptizing* (being the Participle, present Tense) immediately attending their Ministry, as a Baptizing Ministry, (or a Converting Ministry into true Faith) into the Name or Power of the Father, Son, and Holy Ghost, as well as a Teaching or Discipling Ministry. For it is in *Matth.* 28. 19. alledg'd, εἰς τὸ ὄνομα, *in nomen*, into the Name, that they were commanded to *disciple* them, baptizing them *into the Name* of the Father, and of the Son, and of the Holy Ghost. And *Acts* 19. 5. there is likewise εἰς τὸ ὄνομα, *into the Name*, that is, of the Lord Jesus: And if *in the Name*, and, *in the Power and Authority*, be all one, as these Men confess, on 1 *Cor.* 5. 4, 5. p. 64. l. 28. then baptizing all Nations *into* the Name of the Father, and of the Son, and of the Holy Ghost, must be a baptizing them (in some degree) *into* the Life and Power of the Father, and of the Son, and of the Holy Ghost: For the Apostle *Peter* plainly testifies, *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning; then remembred I the Word of the Lord, how that he said*, John *indeed baptized with Water, but ye shall be baptized with the Holy Ghost*, Acts

Acts 11. 15, 16. And yet ſtill I confeſs, that though Chriſt's Miniſters, being attended with his Preſence, were inſtrumental by their ſpiritual and powerful Miniſtry in baptizing Nations into the true Faith, Name and Power of the Father, Son, and Holy Ghoſt, which was an entrance into the Baptiſm of the Spirit; yet I ſincerely alſo confeſs, Jeſus Chriſt by his own Spirit and Power to be the *Efficient* Cauſe, Worker, and Compleater of this Baptiſm in true Believers, unto perfect Sanctification. Although, nevertheleſs, his true Miniſters, in *Converting* Men from a ſtate of Unbelief unto the Faith of Chriſt, and from Darkneſs unto Light, and from the Power of Satan unto God (and ſo to believe in the Name and Power of the Father, Son, and Holy Ghoſt) they are Inſtrumental in the Hand of Chriſt to bring People to an Entrance into this Spiritual Baptiſm. For their Converting Miniſtry of the Goſpel, which is the Power of God, muſt needs be ſuch a Baptizing Miniſtry, as is ſignified. And let it be minded, that in the Commiſſion, *Matth.* 28. 19. there is no mention made of Water, nor in *Acts* 19. 5. neither can theſe, or any other Text alledg'd, either prove or warrant the Practice of Rantiſm, or ſprinkling Infants; they relating to Perſons Teachable and Believing. It would be an abſurd Perverſion of Chriſt's ſaid Commiſſion, to turn it thus: *Go, teach all Infants in your Pariſhes, and baptize them, that they may receive the Holy Ghoſt.*

And further, theſe Men appear greatly to contradict their own Practice, as well as themſelves, where they ſay, *Baptiſm with the Holy Ghoſt in ſome meaſure was always preparative to that Baptiſm; no doubt there were further Improvements of the Meaſures afterwards, that were the Gifts of the Holy Ghoſt, accompanying Water-Baptiſm. And— ſome meaſure of the Holy Ghoſt was always required to fit and qualifie Men for it,* p. 66. l. 7. And yet in Contradiction to themſelves they ſay, *Baptiſm was appointed as a Means, whereby the inward Baptiſm of the Holy Ghoſt was given: And therefore the Scripture-Baptiſm* (ſay they) *was not the Baptiſm of the Holy Ghoſt*; quoting Acts 2. 38. *Repent and be baptized, every one of you, in the Name of Jeſus Chriſt for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt*, ibid. How do theſe Conſiſt, *viz.* That Baptiſm with the Holy Ghoſt ſhould always be *preparative* to Water-Baptiſm; and yet, That of Water, they pretend, was appointed as a Means, whereby the *Inward Baptiſm of the Holy Ghoſt was given?* Thus (in Contradiction) one while the Baptiſm of the Holy Ghoſt was always preparative to that of Water; another while, that of Water was appointed as a Means, whereby that of the Holy Ghoſt was given. But then,

(1) Are these Men sure, that the Infants they sprinkle are first prepar'd by the Baptism of the Holy Ghost? And (2) Do they preach Repentance to Infants? Or when Infants are brought to them to be sprinkled, do they call to them, *Repent and be baptized in the Name of Jesus Christ for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost?* Are the poor Babes of a few days old thus docible, pray? And 'tis very strange, these Men should lay more Stress, and place an higher Efficacy upon their Baptism, (or rather Rantism) *as a Means of receiving the inward Baptism of the Holy Ghost*, than upon the Powerful Ministry of the Gospel, which is for the *discipling* of all Nations, *baptizing them into the Name or Power of the Father, Son, and Holy Ghost:* And how could they be so discipled, or made Disciples of Christ, without some Measure of the Spirit's Baptism? In all the Scriptures these Men have quoted out of the *Acts of the Apostles*, for Water-Baptism, p. 65, 66, *&c.* I do not find any of them, or any other Scriptures quoted by them, that will warrant their Sprinkling Infants, much less their Crossing them on the Face. And where can they prove, that Christ either appointed this their Practice, or Water-Baptism, to be the *outward Sign, Mark, or Character, whereby to know and distinguish the Society of Christians from all other Societies in the World?* as they say, p. 66. And pray, what Certain Mark and Impression does Rantism, or the Sign of the Cross, leave upon poor Infants, to know and distinguish them by, to be of the Society of Christians, when they come to Age? And many of them, thus pretended to have been made Christians, grow to affect Vice more than Vertue, and an ill Course of Living, scandalous to the very Profession of Christianity.

Christ assigns another Mark to know and distinguish his Sheep, his Disciples, or Society of Christians by, namely, To Love one another: *Hereby shall all Men know that you are my Disciples, if you love one another.* This we own to be the real Mark and true Character of the true Christian Society; and not meerly the Circumstance of Words, or Manner of Expressions, as these Men scornfully taunt us with *Yeaing and Naying, as a Mark of the Quakers, and of their Church.* Though the Form of sound Words and true Speech we ought to hold fast and keep to. And I hope these Men dare not charge Christ's Doctrine with the contrary, where he saith, *But I say unto you, Swear not at all,* &c. *but let your Communication be Yea, Yea, and Nay, Nay,* Matth. 5. And yet these Men dare adventure to deride this Language, when used by a Quaker, as *far from Christ's Appointment*, p. 66. l. 2. *à fine.* And again, they twit

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us with a little *Yeaing* and *Naying*, p. 67. But to render the Quakers and Anabaptists as black and odious as they can, they tell of *A strange Discovery made of many Witches in and near* Sherborn, *and that there were near Two Hundred of them at one Meeting, most of them Quakers and Anabaptists*, p. ibid. For which Story they quote an Old Pamphlet, stiled, *The Gag for the Quakers*, and say, *It tells us, Three Men and Two Women, formerly Quakers, committed to* Dorchester *Goal, confess'd upon Examination, and since their Confinement, to sundry Persons, That when the Devil first appeared to them, and tempted them to be Witches, before he would admit them into that sacred Order, he caused them to Renounce their Baptism. And truly* (quo' they) *the Devil had some reason for this, to make them tear off the Livery of their Old Master, his greatest Enemy, before he took them into his Service*, p. 67. This I take to be an Odious and Incredible Story, both against the *Quakers* and *Anabaptists* (so called) and as Inconsistent with it self, that such a Number of *Anabaptists*, as well as *Quakers*, should be thus tempted, and taken into the Devil's Service, upon renouncing their Baptism; seeing the *Anabaptists* are more in the Practice of Water-Baptism than these Men, who have thus grosly Calumniated them, and the *Quakers*. And 'tis very strange, we should hear no more of these many Witches pretended, of their Conviction and Execution, or Condign Punishment. But Lyars had need of good Memories, to make their Stories hang together, and to make them out more amply than these Men have done, to make them Credible. But one thing more I would remind these Rectors of: That seeing they have bestowed so much pains to prove their Water-Baptism Christ's Institution and Command, whereby he admitted Converts into his Society and Church; and place such great Stress and Sanction upon it, as Christ's continuing Ordinance, Institution and Command; esteeming it the *Washing of Regeneration*, and *that Water*, whereby Men are *born again*; and *that Baptism*, whereby *Christ sanctifieth and cleanseth his Church*; and that it is *Christ's Livery, Mark, and Character of the Society of Christians*; and that it was the *Constant Practice of the Apostles, and all the Christian World to this day*; and that the *Scripture-Baptism was not the Baptism of the Holy Ghost*, p. 66, & 70. and more fully in this their *Ninth Chapter*, wherein they have so highly applauded their *Water-Baptism*. All which consider'd, now what great Hypocrisie and Insincerity are these Persons justly Chargeable with in the sight of God, Angels and Men, in their not practising that Baptism they have pleaded for, from the Practice of the Apostles; but instead thereof *Rantism*, or *Sprinkling* of Infants, to make them

them thereby Members of Christ, and of his Church Militant, who are neither capable of Teaching, nor of Confession of Faith? If these Men believe, what they themselves write, argue, and urge on this Subject, for the necessity of Baptizing only Believers, when taught; by what Authority do they in Practise so easily dispense with this, and evade and change it into their Rantizing, or Sprinkling and Crossing Infants on the Face; and yet so demurely profess and tell the People, the Holy Scripture is their *Only Rule of Faith and Practice*; when they can, contrary to their own demure Pretences, practise Unscriptural Traditions, both Humane and Popish?

Now let's a little examine, how these Men turn and evade that Account the Apostle *Paul* gives of his Commission, touching this Case of Baptism, in 1 *Cor.* 1. 17. *For Christ sent me not to baptize, but to preach the Gospel.* From which (in contempt) they tell us, *This is our Goliah-Argument*, p. 67. l. ult. And in direct Contradiction to this Account of St. *Paul*, they tell us, *St.* Paul *had Power and Authority in his Commission to Baptize all, as well as Preach to all*, p. 68. Thus in words expressly Contradicting the holy Apostle *Paul*, so bold are these Rectors, that they'll correct him; as farther appears in what follows, viz. *I was not sent to Baptize; that was not the Chief Part of his Commission, but to perform the more necessary and difficult Part of it, to preach to, dispute with, and convince Gain-sayers*, p. 69. l. 4. Yet still these Men will have it part of his Commission, *to Baptize with Water, as well as to Preach the Gospel*; and so would make him to say, For Christ sent me not *chiefly*, or *only*, to Baptize, but to Preach the Gospel; and then, when he said, *I thank God that I baptized none of you, but* Crispus *and* Gaius; consequently this must render him to thank God he had omitted part of his Commission. If they say, No; his reason for so thanking God was, *lest any should say, he had baptized in's own Name*, vers. 15. This being only his particular Reason to them, why he baptized no more of them than those he mentions; he proceeds to his more general and absolute Reason, shewing that it was not included in his Commission: *And I baptized also the Houshold of* Stephanus; *besides, I know not whether I baptized any other: For Christ sent me* not *to baptize, but to preach the Gospel*, vers. 16, 17. This was his general, plain and positive Reason, why he baptized no more than those mentioned. This is directly his general negative Reason, *For Christ sent me not to Baptize, but to Preach the Gospel:* 'Tis not, For Chhist sent me not *chiefly* (or *only*) to Baptize, but to Preach the Gospel; for this had been no Reason to omit Baptizing the rest, excepting those few he mentions,

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he had liberty to have baptized many more, if his Commission had authorized him to have *baptized all, as well as preach to all*, as these Men say, (p. 68. l. 7.) *ab ult.* contrary to what *Paul* expressly says, 'twas not the Extent of his Commission, i. e. *Not to Baptize, but to Preach the Gospel.* 'Tis strange, these Men will adventure thus to turn and alter *Paul*'s Commission, from, *For Christ sent me not to Baptize*, to, *Christ sent me not Chiefly to Baptize.* And yet in pag. 59. very scurrilously reflect upon the word *Only*, being added in *W. Smith*'s *Catechism*, in the last Edition in folio: In the first it being said, *They that are false, preach Christ without*; in the latter, *They that are false, preach Christ* Only *without.* And the word *Only* being in the last Edition, according to the Author's Mind and Intention, these Persons unjustly carp, and take occasion to deride us thereupon, saying, *In the folio Edition they have added the word* Only *for very shame*, p. 59. *ibid.* When 'tis evident, they can presume to add the word *Chiefly* to the Apostle's plain negative Reason, and Account of his Commission; as, *Christ sent me not* Chiefly *to Baptize*, instead of, *For Christ sent me not to Baptize, but to Preach the Gospel.* Now to come off with their thus varying *Paul*'s Commission, they tell us, *He carefully deputed others for that Service, as* (esteeming it) *impossible the Twelve Apostles should have been able, with their own hands, to have Baptized such Multitudes they Converted*, p. 69. l. 11. But prove not, whom *Paul* and the rest of the Apostles made their Deputies, to Baptize all the Converted in their stead. And who did *Peter* depute to Baptize the *Three Thousand*, added to them in one day? *Acts* 2. 41.

Now, having rescued the said Scripture, 1 *Cor.* 1. 17. out of these Persons numb Hands and Perversion; not to answer all the *Anabaptists* Arguments by these Men alledg'd, I would offer a little more also to rescue *Christ's Commission*, Matth. 28. 19. out of these Mens hands, who would make it their principal Proof, and Christ's general Commission for *Water-Baptism*, p. 63. I proceed to conclude this Head of *Baptism* with an Argument or two from the Terms of the Commission, *Matth.* 28. *Go teach all Nations, baptizing them in* (or into) *the Name of the Father, and of the Son, and of the Holy Ghost.*

Arg. 1. 'If the Commission intended Baptizing them with Water, *Antid.* 'then the Apostles must have followed and used the Terms of the p. 125. 'Commission in the Execution thereof, to manifest their Authority 'for it:

'But

'But they did not follow nor use the Terms of the Commission 'in Baptizing with Water; Therefore that Baptism was not in- 'tended in the Commission.

'The first part of the Argument is undeniable, from the Sanction 'and Authority of the Commission it self, which is expresly, *Go* 'teach all Nations, *baptizing them in* (or into) *the Name of the Father*, 'and of the Son, and of the Holy Ghost.

'The second part of the Argument is prov'd by the following:

Arg. 2. 'Christ's Apostles and Ministers did Teach and Preach 'in the Name of the Father, Son, and Holy Ghost:

'But they did not Baptize *with Water* in the Name of the Fa- 'ther, Son, and Holy Ghost; Therefore Baptizing with Water 'was not intended in that Commission.

'The second Proposition is proved, by their Baptizing only in 'the Name of the Lord, or in the Name of the Lord Jesus, when 'they Baptized with Water, as *John* did.

'We do not find in all the *Acts*, or other Scripture, that the 'Name of the Father, Son, and Holy Ghost, were used by any 'of the Apostles of Christ in Baptizing *with Water*. Let him per- 'use *W. Dell*'s Βαπτισμῶν Διδαχὴ, and *T. Lawson*'s Βαπτισμολογία; or, 'A Treatise concerning Baptisms: Whereunto is added, A Discourse 'concerning the Supper, Bread and Wine, called the Communion: And also *S. Fisher*, when a Baptist, his Book entituled, Παιδοβαπτίζοντες Παιδίζοντες, *Baby-Baptism meer Babism*, printed 1653. Though then he was (as he appeared therein) zealous for Baptizing Believers, with Water, and Breaking of Bread, *&c.* And being then sincere for the Practice of what he believed in those things, (and far excell'd these Men in Argument for the same) the Lord soon after further open'd his Eyes, to see the End and Mystery of these, and all other Shadows. And what he writes and argues in his said Book against *Baby-Baptism*, or *Rantism*, and against the great Corruptions of the *Priests*, and those of the *Clergy*, &c. I never yet heard of any of them that undertook to Answer the same.

CHAP.

CHAP. X. *Of the Lord's Supper.*

THE Lord's Supper, ſcripturally conſidered in the ſeveral Diſpenſations thereof, both as in the Figure and in the Subſtance, we confeſs and own; but the Subſtance as more Excellent and Permanent than the Shadow; as the inward and ſpiritual Grace, and ſpiritually partaking of the Fleſh and Blood of Chriſt, (for the Life and Nouriſhment of Believers Souls) far excels the outward and viſible Signs or Symbols; as Chriſt is that true Bread which comes from Heaven, that Spiritual Rock, that Spiritual Meat and Drink indeed, which all *Iſrael* did, and all true Spiritual Chriſtians do eat and drink of, *John* 6. 1 *Cor.* 10. Chriſt being the Subſtance and End of all Shadows and Figures, which pertained to the Firſt Covenant, and the Sacrifices and Offerings thereof, which ſtood in Meats and Drinks, and divers *Waſhings*, or *Baptiſms*, which were impoſed until the time of Reformation, when Chriſt eſtabliſhed the New-Covenant Diſpenſation, which was not a Diſpenſation of Shadows, but of Life and Subſtance. Yet ſcripturally conſidering the Lord's Supper, as outward in the Figure or Shadow, we never counted it either *Cainitical*, or a *Popiſh Invention*, as we are miſrepreſented; nor is it any undervaluing thereof, conſider'd as ſuch, to judge all wicked and envious Mens Oblations, and even their Prayers and outward Obſervations, no better (as from them, and on their parts) than *Cain*'s Sacrifice; which is far from rendring the Supper of the Lord to be ſuch in it ſelf. And we may queſtion, what theſe Men eſteem really the *Lord's Supper?* And whether they are in the true Form and Practice thereof? I ſhall not need to ſay much to them on this point, unleſs they make better proof of their own Form and Practice, as being really the Lord's Supper, and of their being truly Commiſſioned and Authorized by Chriſt, as his Miniſters and Prieſthood, than by impoſing on others, deriding and miſrepreſenting us, as they frequently do. They tell us, *One would think, the words of St.* Matthew, 26. 26, 27, 28. *and alſo St.* Luke, 22. 19, 20. *ſhould be plain enough to determine this Controverſie. While they were eating*, viz. *the Paſſover, Chriſt took Bread, and bleſſed it, and brake it, and gave it to his Diſciples, and bid them take and eat, for it was his Body*, viz. *the Sign or Symbol of his Body; he alſo took the Cup, and bleſſed it, and gave it them, and commanded them all to drink of it*, p. 70.

Whereupon I would know, if these Men will be determined by these Texts, and by Christ's and his Disciples Example and Practice therein mentioned, relating to his last Supper with them? Whence 'tis plain, 'twas a real Supper in the Evening, or at Night; and the *Passover* the principal part of that Supper, which he had expresly commanded his Disciples *to make ready for him and them*, see *Matth.* 26. 18, 19, 20. *Luke* 22. 8, 11, 13, 15. It is hence evident, it was a real Evening-Supper, to fulfil the Jews Legal Feasts, particularly that of the Passover, or Paschal Lamb, appointed under the Law; which as it was observed by the *Israelites*, in commemoration of the Lord's wonderfully preserving and delivering them out of *Egypt*; so it was a Type of Christ, our Blessed Redeemer, our Heavenly Passover, the Lamb of God, which taketh away the Sins of the World; and the Bread and the Cup, typical or figurative of the Body and Blood of Christ, as broken and shed for the Remission of Sins; and as his Flesh is Meat indeed, and his Blood Drink indeed, to all who spiritually Eat and Drink thereof; and this is a Mystery indeed. And herein we shall both agree in Concession, at least, that we ought not to neglect the Substance, by sticking in the Shadow. It's said, *Likewise also the Cup after Supper*, (i. e. Christ took) saying, *This Cup is the New Testament, in my Blood, which is shed for you*, Luke 22. 20. So that he took the Cup twice, to wit, both *at Supper*, and *after Supper*. But now, if you our Adversaries still will upbraid us for omitting the Shadow or Figure of Christ's Body and Blood in this his Supper, which was the Lord's Supper, I Query of you, 1. Is yours a real Supper? 2. Do you administer it at Night? 3. Is yours the Passover? 4. How do you prove, you are the Men called by Christ to administer the same? We are unsatisfied concerning you in all these. 5. Will you now be determined by Christ and his Disciples real Practice and Example in those very Scriptures (*Mat.* 26. *Luke* 22.) urged by you for Determination of the Controversie? If not, you are not sincere in your Pretensions for the Lord's Supper; when I may presume, you cannot prove yours either any Supper or Dinner; nor your selves called of Christ, as his Ministers thereof, or in his Ministers steps.

Observ. 1. Concerning the *Passover*, which Christ did eat with his Disciples, he said, *I will not any more eat thereof, until it be fulfilled in the Kingdom of God*: And likewise of the Cup, he said, *I will not drink of the Fruit of the Vine, until the Kingdom of God shall come*, Luke 22. 16, 18. (wherein they are spiritually fulfilled.) Whence it appears,

pears, he intended a Ceſſation of both the *Cup* and *Paſſover*: For we find not, that he kept ſuch a Solemnity after his Reſurrection, when he dined with his Diſciples, and took Bread, and gave them, and Fiſh likewiſe, *John* 21. 12, 13.

2. Obſerve, 1 *Cor.* 11. 26. *As oft as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come*, compared with 1 *Cor.* 1. 7. *Waiting for the coming of our Lord Jeſus Chriſt*, &c. Which was to confirm them unto the End, and make them blameleſs in his day, *v.* 8. where this *Coming* of the Lord, they then waited for, muſt either terminate ſuch manner of ſhewing his Death; or elſe it was no Coming of the Lord Jeſus Chriſt they then waited for: But it was a *Coming* of the Lord Jeſus Chriſt, as is mentioned alſo 1 *Cor.* 4. 5.

3. But an if when Chriſt came to confirm, and make them blameleſs, according to the intent of their Waiting for his Coming, they ſhould have ſlighted ſuch his Coming, and taken no notice thereof, as any Coming of Chriſt at all; but have ſaid, We muſt ſhew forth his Death (by outward Signs) until he Perſonally come from Heaven at the laſt Day of Judgment: Thereby they would not only have render'd Chriſt's Spiritual Coming and Revelation from Heaven (to confirm them) *No Coming*; but alſo they would thereby have ſo far ſhut him out of doors, or kept the door of their Hearts ſhut againſt him, as they do, who will not open and receive him in, when he knocks, and thereby miſs of his bleſſed Supper, *i. e.* of ſupping with him, and he with them; which he hath promiſed to him that will hear his Voice, and open when he knocks, *Rev.* 3.

When our Lord ſaid, *Take, eat, this is my Body*; 'Tis evident, the Bread which he took, and bleſſed, and brake, and gave the Diſciples, *Matth.* 26. 26. This was Figurative of his Fleſh, as 'twas Meat indeed; and ſo of him, as the *Bread of Life, which came down from Heaven*, John 6. 54, 55, 56, 57, 58. *And the Cup which he took, and gave to them, ſaying, Drink ye all of it, and divide it among your ſelves*, Matth. 26. 27. Luke 22. 17. 'Tis evident, this was figurative of the *Cup of Bleſſing*, which the Saints did bleſs and partake of afterward, which was the Spiritual Communion (or Communication) of the Blood of Chriſt. And further, *The Bread which we break, is it not the Communion of the Body of Chriſt? For we being many, are One Bread, and One Body; for we are all Partakers of that One Bread*, 1 Cor. 10. 16, 17. 'Twas of this *Spiritual Communion*, and that *One Bread*, and the *Cup of Bleſſing*, which the outward Cup and Bread did ſhadow,

and were figures of. And tho' the Apoſtle (to bring them at *Corinth* clearly off from offering in Sacrifice to Idols, as appears from *verſes* 14, 19, 20, 21.) did remind them of the Lord's Supper, Relating what the Lord Jeſus did the ſame Night in which he was betrayed, in taking Bread and the Cup, and giving the ſame to his Diſciples; yet ſtill his Aim and Intent was, to bring them beyond the Shadow or Sign, to the Subſtance, ſpiritually to diſcern and partake of the Body and Blood of Chriſt, the ſame Spiritual Meat and Drink, which *Iſrael* did eat and drink of; and ſo to bring them to partake of that *One Bread*, and the *Cup of Bleſſing*, mentioned 1 *Cor.* 10.

If from 1 *Cor.* 11. 2. it be asked, *What Ordinances were they, which they kept, as* Paul *delivered to them?*

Anſw. The word παραδοσις, tranſlated *Ordinances*, is equivocally taken, as for *Divine Doctrine*, alſo *Tradition*, (as in the Margent) and *Humane Doctrine*, ſee *Mark* 7. 8. *Matth.* 15. 2. Which word therefore ſhews not what things *Paul* there intended, which he delivered to them. And *Luke* does not tell us, that the Sign or Shadow was to be a *Commemoration*, *Ordinance*; neither does *Paul* ſay, *he received the ſame Ordinance from Chriſt, and that it was to continue till Chriſt's Coming to Judgment*, as theſe Men ſay, p. 70. Here they have preſum'd upon the Apoſtle's words, viz. *For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus the ſame night in which he was betrayed, took Bread*, &c. 1 Cor. 11. 23. *Paul* received of Chriſt the knowledge of the Lord's Supper, in the Myſtery of the Goſpel (which he preached unto them) not in the Shadow; he was not preſent with the Diſciples, when they ſo received it of Chriſt himſelf; yet *Paul* deliver'd unto them the Relation, *how the Lord Jeſus took Bread, and the Cup, the ſame Night in which he was betrayed*; which he applied to a Spiritual End, as explain'd before, 1 *Cor.* 11. 23, 24, 29. and Ch. 10. 16. And he deliver'd the Goſpel, as well touching Chriſt's Reſurrection and Life, as his Death, 1 *Cor.* 15. 3. And for their being *baptized into his Death, and raiſed in the likeneſs of his Reſurrection*; which was a higher Miniſtry, than a Remembrance of his Death, in or by the Shadow; which could not be poſitively injoyn'd, as to Limitation of Time and Continuance, by the words, *As oft as ye do this.* But it ſeems, it was very often then obſerved among them, and at Evening alſo, from the words, *When ye come together into the Church*; and, *In eating every one taketh before other his own Supper*, 1 Cor. 11. 20, 21. So that it appears, 'twas in their Evening Meetings, and about Supper-time, they obſerved this Commemoration: But I do not think theſe Men

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have so much as a formal Imitation thereof in their Church. And certainly Christ's saying, *Take, Eat, this is my Body*; and, *Drink ye all of it, this is my Bloed of the New Testament*; was to be spiritually fulfill'd, and not literally: For the Spiritual Believers cannot, in a literal sense, eat Christ's Flesh, and drink his Blood; neither can there be any such Transubstantiation of the Bread and Wine, as *Papists* imagine. And to be sure, there is a solemn and serious Preparation required for such an Eating the Flesh, and Drinking the Blood of Christ, as to have Eternal Life thereby; and that we may dwell in Christ, and Christ in us. These Men tell us, *We cannot think such a strict Examination of our selves is required of every one, before he eats his Dinner, and that for want of it he should be damned*, p. 71. l. 4. To which I say, We ought to be both strict and serious in Self-Examination daily, so that *whether we eat or drink, or whatsoever we do, we may do all to the Glory of God*, 1 Cor. 10. 31. compar'd with Col. 3. 17. *And whatsoever ye do, in Word or Deed, do all in the Name of the Lord Jesus, giving Thanks to God and the Father by him:* So that we ought to remember the Lord, and be thankful to him, both in Eating and Drinking, and all our Actions; that whatever we do, it may be to his Glory. We ought not to think, we have done enough, or serv'd or glorify'd God sufficiently, in receiving Bread and Wine to Commemorate Christ's Death a few times in the Year, and to spend most of the Residue of our time in Carelesness and Forgetfulness of him, or in Looseness, Fleshly Liberty, and Sinful Pleasures, as too many do; one day receiving their Sacrament, and the next day be Drunk, or go to Plays, or follow their Covetous Practices; and many continuing in their Pride, and various Sinful Excesses; which many of the Priests are not clear of themselves, and therefore not like to make the People better than themselves, or to lead them further than they are themselves; and how many Loose Communicants do they receive?

And though our Lord Jesus Christ, and his Apostle *Paul*, in relation to the Shadow or Type, and outward Administration thereof, did place a Commemoration of Christ and his Death upon the Bread, and the Cup, which though not express'd in the Solemn Feasts of the *Hebrews* and *Jews* of Old, yet Christ's Supper, when he ate the Passover with his Disciples—the same Night in which he was betrayed, was much resembled by them, and they did much resemble it in the Solemnity thereof. And therefore Christ's last Supper with his Disciples, appears to be a Fulfilling and Consummating of those Solemn Typical Feasts of the ancient *Hebrews*. I refer the

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Reader to *T. Goodwin*'s *Civil and Ecclesiastical Rites of the Ancient Hebrews*, Chap. 2. *Of their Feasts*, p. 89, 90, 91, 92. viz. 'After the 'Ceremonies of Preparation, they proceeded to give Thanks; the 'Master of the House sitting down with his Guests, took a Cup of 'Wine in his right hand, and therewith began to Consecrate with 'a *Blessing*;—which having said, he first lightly tasted of the Wine, 'and from him it passed round the Table. This Grace of Thanks-'giving they call *bircath hajajin*, *The Blessing of the Cup*. With this 'Christ himself seemed to have begun his Supper: *He took the Cup, 'and gave Thanks, and said, Take this, and divide it among your selves; 'for I say unto you, I will not drink of the Fruit of the Vine, until the King-'dom of God shall come*, Luke 22. 17, 18. After the Blessing of the 'Cup, the Master of the House took Bread, which they did *scindere*, 'but not *abscindere*, lightly Cut for the easier breaking thereof; but 'not cut in sunder: And holding this in both his hands, he conse-'crated it with a *Blessing* also. This Consecration of the Bread they 'termed *bircath halechem*, *The Blessing of the Bread*. After the Con-'secration, he brake the Bread; the Bread being broken, he di-'stributed to every one, that sat at the Table, a Morsel: Which be-'ing done, then they began to feed upon the other Dishes, that were 'provided. This Rite of Blessing both the *Cup* and the *Bread*, they 'observed only in their solemn Festivals. At the end of the Feast, 'they again gave Thanks; and the Master, or one of them at Ta-'ble, taking a Cup of Wine in both his hands, pronounced a Blessing 'to the Lord, and the Guests answered accordingly. And this is 'thought to be the Cup, wherewith Christ after Supper commended 'the Mystery of his Blood to his Disciples. Thus they began and 'ended their Feast with the *Blessing of a Cup*, &c. And both these 'Cups are mentioned by St. *Luke*, (c. 22. v. 17, 20.) In the New 'Testament, was added only to the last Cup, *This Cup is the New 'Testament in my Blood, which is shed for you.* After all this, they sung 'Hymns and Psalms; which also was practised by our blessed Savi-'our, *Mark* 14. 26, *&c.* In the beginning and ending, we see his 'Practice suitable with theirs. Howbeit, that the said Author might not seem to make the Blessed Sacrament (as his term is) of our Lord's Body and Blood, a *Jewish Ceremony*; he further addeth, *viz.* (p. 93.) 'The Jews could not say, *The Cup of Blessing, which 'we bless, is it not the Communion of the Blood of Christ*, 1 Cor. 10. 16.

And also, concerning the Feast of the Passover, *Chap.* 4. the said Author saith, 'The Rites and Ceremonies observ'd by the Jews in 'the Eating of this Sacrament, their *Paschal Lamb*, agreed with those

'general

'general Ceremonies uſed in their Solemn Feaſts; they bleſſed the 'Cup, and bleſſed the Bread, and divided among the Gueſts. And 'on *Exod.* 12. 16. he mentions the *Annunciatio*, the Declaration, or 'ſhewing forth of the Paſſover; hence (ſaith he) the Apoſtle bor-'rowed his Phraſe, *As often as ye ſhall eat this Bread, and drink this 'Cup, ye ſhall declare or ſhew forth the Lord's Death*, 1 Cor. 12. 26. Thus far I have quoted the ſaid Author, for Information in this Caſe: And I am not Convinced, that it was precarious on my part to ſay,—'And therefore to us, that laſt Supper of Chriſt ap-'pears to be a Conſummation and Fulfilling of the Jewiſh Solemn 'Feaſts under the Law; as *John*'s Baptiſm was, of the divers Legal 'Waſhings or Baptiſms, impoſed until the time of Reformation, 'when Chriſt blotted out, and nailed the Hand-writing of Ordi-'nances to his Croſs: *Antid.* p. 113, 114.

Now when theſe Men cannot prove the word *Sacrament* a Scripture-Expreſſion, they tell us, *'Tis a word that ſignifies to bring an holy Thing (ſuch is the Death of Chriſt) to our Minds*, p. 71. It ſeems they are very forgetful, or unmindful of Chriſt, and his Death, that they muſt needs be put in Mind thereof a few times in a Year by their outward Sign or Shadow. They wrong us in ſaying, We *uſe to expreſs an Order of Men, ſet apart for holy Miniſtration*, viz. as *Conjurers, Thieves, Robbers, Witches, Devils, Beaſts*, &c. For we do not believe, that any true Miniſters were thus treated by any of us, or our *Friends*; nor yet that theſe Men are ſo ſet apart by Jeſus Chriſt: Let them prove their Call from Him, as being ſo ſet apart. Yet I ſuppoſe, *Babylon*'s *Merchants*, and *Perſecuting Hireling-Prieſts*, have been by ſome expoſed under thoſe and ſuch Characters, as properly belong to their Mother, the *Old Whore*; being as highly charg'd, *Rev.* 18. 28. and Ch. 9. 21. and Ch. 22. 15. compared with *Iſai.* 47. 9. and Ch. 57. 3.

Theſe Men wrongly quote my words, *Antidote* p. 112. thus, *viz. He* (G. W.) *tells us again, till he comes, is meant, till Chriſt comes ſpiritually into our hearts; and Chriſt was not then come ſo to the* Corinthians, *and that was the reaſon of the Celebration of this Ordinance was continued ſo long*, p. 71. Theſe words they have noted with Comma's for mine, thongh they are of their own forming: My words are, *viz.* 'Nor had they (i. e. the *Corinthians*) then ſo far attained to the 'Coming of the Lord Jeſus Chriſt, as to confirm and make them 'blameleſs in his day, but then waited for ſuch his *Coming*, 1 *Cor.* 1. 7, 8. For there were divers Diſorders among them, and many of 'them Carnal, and walked as Men: And therefore they were not

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'then of the pureſt of Chriſtians; though they had good Gifts, yet 'they had then great need to wait for *the Coming* (or Revelation) 'of Chriſt, to make them better, to bring them into a blameleſs 'ſtate.' Here are not the words they have added, as mine, viz. *And that was the reaſon of the Celebration of this Ordinance was continued ſo long.* Thus they have impoſed upon me, and then make their own Objection, viz. *We had thought, Chriſt had been come to every Man alive; for he enlightens every Man that cometh into the World*, p. 71. l. 27. To which I anſwer: Yet the Power, the Spiritual Coming, and Revelation of our Lord Jeſus Chriſt, is not made known to every Man inlightned, ſo as to make him blameleſs; nor is Chriſt ſo Revealed to any Man, before his Mind be turn'd to the Light and Grace given him by Jeſus Chriſt, and he wait therein for the Coming or Revelation of our Lord Jeſus Chriſt, who has given every Man Light and Grace, that they may attain to that Knowledge and Experience. They tell me, *Truly G. the purer Men are, and the more Chriſt be come into their hearts, the more worthy they are,—ſuch are the fitteſt to participate of this Ordinance*, ibid. l. 39. *Anſwer:* Truly *Friends*, the purer Men are, and the more Chriſt is come, revealed and dwelling in their hearts, the more worthy they are to be Communicants at his Table in his Kingdom, and to partake of the Subſtance, the living Bread and Wine of the Kingdom; and the leſs need have they of the *Outward Sign or Shadow to remember Chriſt by; for they dwell in him, and he in them:* As he himſelf teſtifieth, *He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him*, John 6. 56. And ſuch are not ſo forgetful of Chriſt, as you are, who ſuppoſe, you have need of *Outward Signs, Shadows, or Images*, (as your Terms are) to remember him by, *ibid.* l. *ult.* If you are ſuch forgetful dull Diſciples, to argue thus *Popiſhly*, why do you diſſent from the Church of *Rome*, where there are great ſtore of Images, and outward Repreſentations, both of the Perſon, Croſs, and Death of Chriſt, *&c.* both for Commemoration and Affectation, which no true Spiritual Communicants with him have any need of; though you ſeem to face that way, when you ſign with a Croſs Infants Faces? (By the way) Your telling *of ſome Primitive Chriſtians and Martyrs, who ever took it* (meaning the Lord's Supper) *even when going to their laſt home, at Death, as their* Viaticum, *as a Cordial, to comfort and revive their Spirits, and fit them for their laſt Conflict at a Stake or Furnace*, ibid. l. 36. You highly extol and prefer the outward Sign or Shadow, as a very high Cordial, and preparatory for ſuch a great Conflict, as if it were of no leſs

Virtue

Virtue and Power, than Christ himself; which we have not heard from those Primitive Christians or Martyrs: You appear Superstitious and Untried Persons in this Case of *Martyrdom*. For whatever Belief or Observation any of the Martyrs had, in relation to the outward Sign before their Execution, to be sure they had a better *Viaticum*, and more excellent *Cordial*, to comfort, revive and support their Spirits, and to fit them for their last Conflict, even the Spirit and Power of our Lord Jesus Christ, for whom they suffered. 'Tis not outward Signs, Images, Shadows, or External Representations, will support or revive the Spirits against such a Conflict.

To their accusing *W. Smith*, for saying, *Christ in us doth offer up himself a living Sacrifice unto God for us*, &c. p. 72. I do not take *W. S.* herein to deny Christ's Offering up himself a Real Sacrifice for us on the Cross, without us, nor to mean Literally by Living Sacrifice; but that in a Spiritual Sense the Fellowship and Fruit of Christ's Suffering must be known and experienced in us. As where a Soul is humbled under the Burthen of Sin, and Sense of the Judgment, Condemnation and Wrath of the Law, (and also ready to cry out with *David* and *Christ*, *My God, my God, why hast thou forsaken me!* Psalm 22. 1. Matt. 26. 48.) That Soul must be reliev'd by an inward Sense of the Grace and Mercy of God in Christ, and Effect and Fruit of Christ's Suffering, Sacrifice, and Blood of Sprinkling, and the Voice and Speech thereof in the Conscience, speaking Mercy, Forgiveness and Deliverance to the truly humble and penitent; which are better things than what the Blood of *Abel* spake. Thus Christ may be said, in a Spiritual and Mysterious Sense, to be a Living Sacrifice in us, when by his Spirit he bears with us, and sympathizes with us, and helps our Infirmities, and raises up our Souls above the Wrath and Condemnation of the Law; as *Paul* said, *I through the Law am dead unto the Law, that I might live unto God: I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me*, Gal. 2. 19, 20.

In the next place I must take notice of a scandalous Romance these Men have fram'd in the Quakers Name; viz. *We that are pure Quakers (which the* Corinthians *were not, it seems, not a Man of them) have Christ and his Death within us; what need we trouble our Memories about* Calvary *or* Jerusalem? *The Lustful, Atheistical, Schismatical, and drunken* Corinthians *may have leave to remember and shew forth his Death (because he is not yet come to them) if they please*, p. 72. I must confess,

feſs, I never knew any *Quaker* either write or ſpeak in this manner: If theſe Men can produce me any *Quaker*'s Book, which hath this Story in it, they'll do me a kindneſs to inform me of it; till then, I muſt return it upon their own heads, as a falſe Fiction, and ſcandalous Romance of their own Invention, to defame us. And their annexing to it *G. Whitehead*'s ſaying, *The* Corinthians *were to wait for the Coming of Chriſt to make them better*, is no proof of the ſaid Fiction, but agreeable to the Apoſtle's words, 1 *Cor.* 1. 7,8.

Theſe Men unjuſtly defame the *Quakers*, deriding them, as *come to the Unblameable State*; *and therefore they remember it* (i. e. the Blood of Chriſt) *no more, unleſs it be in Scorn, to thank him for nothing*, p. 72. Which is a foul and groſs Slander. We have more venerable Eſteem and Value for Chriſt, and his Sufferings, Death and Blood, (even for the intire Offering and Sacrifice of Chriſt) than they who plead for Sin's continuance, and living in Iniquity all their days; and thereby make the Blood of Chriſt of none effect, as to themſelves, and make no Conſcience of belying and defaming others, as theſe Men have done by us. I paſs by much of their empty, ſhallow, deriding Stuff, Reflections and Perverſions, as neither affecting me, nor deſerving my ſerious Notice. However, take this Inſtance of their Levity by the way: For their not imitating Chriſt, with reſpect to the Paſſover, in what they call the *Lord's Supper*, they make this ſuch a mean Circumſtance, that they compare it to a *Habit*, *Poſture*, &c. and then go on thus, viz. *But then, good G. you muſt forbear to adminiſter another Ordinance, which is your Preachments in Breeches, and Doublets, and Cravats*, p. 72. Behold their Levity and Impertinency! What a ſlight Compariſon they make for the principal part of the Supper of the Lord, which was the Paſſover; and for their not imitating it, either in Matter, Time, Habit, Poſture, or Perſons. Paſſing by more of their Levity: 'Tis true, the Anti-type, or the Subſtance, that conſummates and fulfils the Type, always continueth after the Type is vaniſh'd: *The Paſſover is aboliſhed*; *but Chriſt our Paſſover continues for ever*, p. 73. l. 6. And ſo does Chriſt, as our Living Bread, and Heavenly Vine, with the Fruit thereof; the Wine of the Kingdom, typified by the outward Bread or Cup. And true alſo, *that the Legal Prieſthood was a Type of the Spiritual under the Goſpel*; *the former is done away, the latter will ſtand*, ibid. We deny you to be of the Spiritual Prieſthood under the Goſpel, who are for Tithes and Offerings, Oblations, Obventions, Eaſter-reckonings, *&c.* For the Tything-Prieſthood was Legal, not Evangelical. They again belye the *Quakers*, in charging them

them with *Quaker-Rage againſt the Spiritual Prieſthood*, ibid. l. 9. Men's Weakneſſes are no good Reaſon for their continuing in the outward Signs or Shadows, as theſe Men ſuppoſe, *ibid.* 'Tis better Reaſon, they ſhould come out of both, into Strength, Life and Subſtance in Chriſt Jeſus; unto which they are directly called by the Goſpel-Miniſtration. My not Condemning them, who are Conſcientiouſly tender in the Practice of that which they believe to be their Duty, either in Breaking of Bread, or Water-Baptiſm: I do not thereby grant them to be ſtanding *Goſpel-Ordinances*, but rather that the Obſervers may be miſtaken therein; tho' otherwiſe Conſcientious, leſs Superſtitious, and of more Innocent Lives and Converſations, than many formal Obſervers thereof. The Men proceed thus, viz. *He* (G. W.) *confeſſes*, (Antid. p. 115.) 'The Abuſe 'of the Subſtance or Myſtery doth incur Damnation, grievous 'Diſeaſes, if you reſt and ſtick in the Shadow, and neglect the 'Subſtance. *Here* (ſay they) *we are very good Friends again, and ſo we ſhall part with him: For it's very true, to ſtick in the Shadow, and neglect the Myſtery, doth incur Damnation: But does not this allow us to uſe the Shadow, or we could not ſtick in it*; *no* George, *I hope we ſhall not ſtick in it, though we uſe it as a Means to obtain the Myſtery*, p. 73. *Reply:* But while you ſtick in the Shadow, and make that the Means both to bring an holy thing to your Minds, and the Shadow to remember Chriſt by, and alſo a Means to obtain the Myſtery; this is an Indication both of your Forgetfulneſs, and Neglect of Chriſt the Subſtance, the greateſt part of your time; as alſo, of your Superſtition, and falling ſhort of the Subſtance, whilſt you make the Shadow your Means to obtain it. This your outward Sign therefore, is a Sign that you have not obtained the Subſtance or Myſtery, and that you do not obtain the ſame, ſo long as you are ſticking in the Shadow, that you may obtain the Myſtery. The Ground is ſo barren you ſtick in, that you continue ſo Unfruitful, and void of the Fruits of Life and Subſtance, not obtained by the Means of your Shadows and outward Signs, which are no more the very Image of the heavenly things themſelves, than the Legal Shadows were, *Heb.* 10. 1.

After all their Friendſhip, as before pretended, with *G. Whitehead*, with a Seeming great Sigh, they thus exclaim againſt him: *Ah* George! *thou waſt not in this good Mind when thou wroteſt that accurſed Book, which thou calledſt* Light and Life, *where thou vilified'ſt the Myſtery, the Blood of Chriſt, laughed'ſt and jeered'ſt at it as an uſeleſs and unprofitable thing.* See p. 64. *The ſhedding of the Blood of Chriſt, let out*

by a Spear, was the Act of wicked Men, and the Spear an Instrument of Cruelty; which to lay the Meritorious Cause or Stress of our Justification upon, is false Doctrine, p. 73. And thereupon five lines after, cry out of *such a Gorgon's head, such monstrous Blasphemies*, &c. What will these Men merit by such scandalous Railery? And now, to invert the words oppos'd by them, they must run thus, viz. *The shedding of the Blood of Christ upon the Cross, that was let out by the Spear, was not the Act of a wicked Man, nor the Spear an Instrument of Cruelty; and 'tis not false Doctrine to lay the Meritorious Cause or Stress of our Justification upon that Act.* Thus turn'd contrary to what they call Monstrous Blasphemy, see what Doctrine these Men have at unawares run themselves into. Which I positively deny, as repugnant to the Merit of Christ's own Act of Obedience, and voluntary Resignation to the Will of God, and Death of the Cross, wherein he gave himself a Ransom for all; to place this *Meritorious* (or disserving) Act of Christ for Man's Redemption, upon the Soldiers Act of *shedding* his Blood upon the Cross, *that was let out by virtue of the Spear being thrust into his side*, (which were my then Opponent's words, objected against by me) I say, this was to deny the *Merit* or *Worth* of Christ's Obedience, and to turn it upon the Act and cruel Instrument of a wicked Man; which was done after Christ had finish'd the Offering, and given up the Ghost: Such a Perversion, and Changing the Merit of Christ's Obedience, I say still, is false Doctrine, and contrary to Scripture, *Phil.* 2. 7, 8, 9. And also *Acts* 2. 23. And further, the Partiality and Injustice of these Reviling Adversaries, in this case, appears in their leaving out the next words of mine to those cited by them; as after the words, *False Doctrine*, they leave out these, *viz.* 'For there is a great difference between Christ's Offering up himself by the Eternal Spirit, 'a Lamb without Spot to God; *and* the Acts of wicked Men inflicted upon him; as it's said, *By wicked hands they put him to death*: *Light and Life* quoted, p. 64. Where 'tis evident, I highly valu'd Christ's Obedience and Sacrifice, and lessen no part thereof by distinguishing his Resignation, in thus *offering* up himself, from the Act of wicked Men; as 'tis plainly distinguish'd *Acts* 2. 23. *Him, being delivered by the determinate Counsel and Fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain*: See how plain the Distinction is, between Christ's being delivered, or given up according to the Counsel of God to suffer; and the Act of those murderous wicked hands. These our reviling Adversaries therefore horridly abuse and wrong me, in saying, *I vilified the Mystery,*

the Blood of Christ, laughed and jeered at it, as an useless and unprofitable thing; and also in saying, that *I make sport with the outward Blood*, p. 73, 74. For I always esteem'd it a part of the most precious Sacrifice of Christ, though I could not submit to such Doctrine as placed the Meritorious Cause of Salvation upon the *meer Act* of a wicked Man's *shedding*, or letting out his Blood, by a Spear thrust into his side, after he was put to Death. I further testifie against another false Quotation, these Adversaries have manifestly forged for mine, with Comma's at the ends of the lines, to make the Reader believe, that the words are really mine. After these words, *viz.* [Whereas so much mention is made of the *Blood shedding*, and so much Efficacy and Virtue seems to be derived from it] their Forgery follows next: 'Alas, poor deluded Christians! How have 'you been cheated by the Evangelists and Apostles, and a Company 'of Hireling-Priests ever since the Apostles days, to cause you to 'rest and rely so confidently upon a Sun-beam, or Shadow, to catch 'at an Apparition, or a Phantasm, a meer Semblance and Appear-'ance, p. 74. These are none of my words, but a gross Forgery put upon me. My questioning, Where is the Blood, *i. e.* that was shed? Is it in being, or no? Or did it sink into the Ground, and corrupt? This was not to undervalue the Blood of Christ that was shed, or any part of his blessed Offering or Ransom; but it was upon a *Baptist*'s saying, *That Blood sunk into the Ground*, Light and Life, p. 66.

1. They tell us of greater Abominations than these: One Instance is, viz. *Is it not, says he* (G. W.) *a Spiritual Supernatural Virtue, Power and Efficacy, that cleanseth, saveth and justifieth?* p. 74. *If we were reconciled by the Death of Christ* (which includes his whole Sacrifice and Ransom) *we shall be saved by his Life*: And if we are *Justified freely by his Grace*, is it not then a Spiritual, Supernatural Virtue, Power and Efficacy, which actually cleanseth, saveth, and justifieth from Sin? This is not to make either the Death or Blood of Christ of none Effect, but the contrary; Where is then the great Abomination?

2. Another Instance to prove us guilty of *great Abominations*, is my saying, *That Blood that saves, is in being, and incorruptible: For we are not redeem'd with corruptible things*, p. 74. ibid. 'Tis plain, that in 1 *Pet.* 1. 18, 19. the precious Blood of *Christ* there mentioned, is oppos'd to Corruptible Things, and is put for the whole Sacrifice of Christ, *as of a Lamb without Blemish, and without Spot*: As divers times in Scripture that is ascribed to the *Blood*, which pertains to the whole Sacrifice,

crifice of Chriſt, the whole Ranſom or Price, whereby we are bought; and alſo to the Work of his Spirit, Grace and Power. 'Tis very ſad theſe Men ſhould charge us with *greater Abominations* in theſe Matters. I never deſign'd in the leaſt to Invalidate any part of the Sacrifice or Blood of Chriſt, offer'd upon the Croſs without us; yet ſtill I muſt place the real Work and Act of Sanctification, and Cleanſing from Sin, upon the Grace and Spirit of Chriſt within us. And if they'll deem this *an Abomination*, they muſt be Accountable unto Chriſt for ſuch their Abomination, when they ſhall appear before his Tribunal.

They need not ſay to me, *Remember* George, *the Lamb was ſlain from the Foundation of the World*, Rev. 13. 8. *tho' not actually crucified from the beginning.* I believe, Chriſt's Mediation, Suffering, and Death for Mankind, took effect from the beginning, ever ſince Man fell; and the bleſſed Effects and Fruit thereof, for Man's Redemption, ſhall continue to the End of the World. And the Eminent Love and Reſpect God had from the beginning, and ever will have to his own promiſed Seed, Chriſt Jeſus, and to all that he did and ſuffered for the Redemption and Salvation of the whole *Adam*, (or all Mankind) the Excellent *Virtue*, *Merits*, or *Deſervings* of Chriſt, in all his Obedience, Works and Sufferings for Mankind, did reach to the beginning of the World, and ſhall to the end thereof. For He, who was as a *Lamb ſlain from the Foundation of the World*, and *by the Grace of God taſted Death for every Man*, ever liveth to make Interceſſion for Man, according to the Will of God: And alſo to effect and compleat that Work of Redemption and Salvation, that he hath obtain'd for us; that he may be our King, Prieſt and Prophet, Our Miniſter, our Leader and Commander; for which Ends he was promiſed and given, *Iſai.* 55. 4. Ch. 9. 6, 7. *Heb.* 8. 1, 2. *Rev.* 17. 14. Ch. 19. 16.

As for my Confeſſing unto the Myſtery of the Blood of Chriſt, the Blood of the Everlaſting Covenant, which both ſprinkles the Conſcience, and cleanſeth us from all Sin, if we walk in the Light, 1 *John* 1. And that this is the Life, and agrees in one with the Spirit; for it is the Spirit that ſanctifies, whereby the Virtue of the Blood of Chriſt is known in the ſame Work. I never intended hereby, or by any Allegorical or Metaphorical Expreſſions of the Life or Blood of Chriſt, *to throw the outward Blood of Chriſt out of doors, as if it were but the Blood of an Ox, or Sheep, let out at the Shambles*, as they falſly ſay, and moſt groſly and injuriouſly miſrepreſent me, and pervert my words, p. 74. If any of us have told them of

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an *inward Blood of Christ*, as they say, 'twas Mystically and Allegorically spoken; and I hope, in that sense, it might be so told them, without any real Offence, as well as Divine and Spiritual Things be Metaphorically spoken of, under divers Figures and Emblems; Why may not the Spirit of God be as well called *Blood*, as *Water*, or *Wine*, or *Milk*, or *Honey?* &c. And in *W. Tindal*'s Translation of the Bible, 1 *John* 5. 'tis said, The Spirit, the Water, and the Blood, and these three *are One*. But these Men say, *An inward Blood of Christ, a Blood never heard of before, neither in Scripture, nor any of the Writings of Christians, since the Apostles times, till Satan in these last Ages of the World, opened a Vein in* Fox's *Crown, and so furnished us with Plenty of it*, p. 74. l. 12. ab ult. However, I hope they will not deny *W. Tindal*, who was both a Learned and Industrious Man, and a Martyr, to be a Christian; besides other Christian Writers, who have Written Mystically both of the Sufferings and Blood of Christ, as well as Literally. Surely these Men would be but in a dead and senseless Condition, if they had no Blood in their Bodies; and if they know no Life nor Blood of Christ in their Souls, by spiritually Drinking thereof, they are but in a poor, feeble and senseless Condition Spiritually. When our Lord Jesus said, **Except ye Eat** *my Flesh, and Drink my Blood, ye have no Life in you*, I really and humbly believe, he spoke as Mystically, and in as Figurative manner of Speech, as any of us have done thereof: For, he could not mean Literally, that in a strict and literal Sense, Men must eat his Flesh and drink his Blood, or else they have no Life in them, for that were impossible. If his Persecutors, and those that murder'd him, could (like Canibals) have eaten his Flesh, and drunk his Blood, in a *literal Sense*; Would that have given them eternal Life? Or might they not, for all that, have remained as much dead and polluted in their Sins and Wickedness, as before? Surely 'twas not such Eating and Drinking Christ intended.

It's another Falshood and Calumny against us, *That we would willingly be rid of the outward Christ* (as they term him) *as well as his outward Blood*, &c. p. ibid. And also it appears no less than horrid Slander and Blasphemy, *That they* (i. e. Quakers) *have dress up One, as* Michal *dealt with* Saul, *a Counterfeit Phantasm, as like him as they can; which they call a Christ within*, p. 74. l. 5. ab ult. What horrid Falshood and Blasphemy is this against Christ within; Scripturally owned and confessed by the Quakers; Thus to term *Christ within* a *Counterfeit Phantism?* Oh horrible! May not I justly Retort

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upon them from their ſubſequent Reflections, unjuſtly made againſt me. Ah! pretended Rectors, you will one Day find it better to have remembred Chriſt and his Light within (truly profeſſed by us) with Reverence and Obedience, than to have remembred both with Scorn and Contumely. No wonder, you abandon and explode our Doctrine of Chriſt, and his Light within, which would have led you out of Darkneſs and Sin, into the Spiritual Communion of the Body and Blood of Chriſt, and to know the *One Baptiſm* of the Spirit, and that *One Bread* of Eternal Life. God open your Eyes, and give you Repentance unto Life, if it be his Gracious Will, for ſuch your Blaſphemous Reproaches againſt the *Light*, and *Chriſt within*, and for your ſo frequently and unjuſtly Calumniating us with *Blaſphemies*, and with *great Blaſphemies*, p. 75. Touching true ſpiritual Liberty, you appear great Strangers thereunto, and very unmeet for it, or for any ample, and full Demonſtration thereof: And therefore I pretermit further Diſcourſe thereof with you in this place. You very falſly Surmiſe againſt the Quakers, *That had they as much Power, would afford as little Liberty to Diſſenters from them, as any of the perſecuting Prieſts or Powers of the Earth, yea, even as the Papiſts themſelves*, p. 75. l. 6. ab ult. This your Evil and Falſe, as well as proofleſs Suggeſtion, I return back upon your ſelves; I better knowing the Chriſtian People of God, called Quakers, than you ſeem to do, who have in this, and many other things, grievouſly miſrepreſented them.

CHAP. XI. *Of Government.*

THE Innocency of the People commonly called Quakers being ſo amply Vindicated and Cleared, both by their peaceable Converſations, and Chriſtian Teſtimony, from theſe Mens unjuſt and perſecuting Charge, of *Seditious Principles againſt the State*, that I ſhall need to ſay the leſs upon this Head, without raveling into their many repeated Objections and Allegations, unjuſtly to repreſent us Criminal. This Chapter of theirs chiefly conſiſts of two Parts; the one relating to *Prophecy*, and the other to *Application* of ſome of our Friends, in reference to the various Governments, ſince we were a People: Wherein alſo, ſomething relating to the *Clergy* is included.

Their

Their first Charge is, as they say, *That they* (i. e. the Quakers) *are Enemies to Kingly Government:* And why so? For I deny the Charge. Their pretended Proof, that the Lord is risen to overturn Kings, Princes, Governments, and Laws, *&c.* writ in the Year 1657. by *E. B.* is no Proof that the Quakers are Enemies to Kingly Government, no more than was *David*, *Isaiah*, *Ezekiel*, and others (as was told these Men) when they prophesied against such *Earthly Kings, as would usurp Rule over Mens Consciences*, and such as the *Gentiles* set up: And such *Corrupt and Wicked* Kings, the holy Prophets prophesied against; and of their Downfal, see *Psalm* 2.2. & 107. 40. *Job* 12. 21. *Isa.* 63. 3, 6. *Jer.* 44. 9. And it's said, *Isa.* 24. 21, 22. *And it shall come to pass in that Day, that the Lord shall punish the Host of the high Ones, and the Kings of the Earth upon the Earth.* To which I may add that Prophecy in *Rev.* 6. 15. *And the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bond-man, and every Free-man, hid themselves in the Dens, and in the Rocks of the Mountains: And said to the Mountains and Rocks, Fall on us, and hide us, from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb, vers.* 16. And all who Persecute the Lamb and his Followers, must feel his Wrath. Nevertheless, these Prophets of God and Christ were not Anti-monarchical, nor against good Kings, or their just Government, but for such; and such Kings were prophesied of, who should be to *Sion* as *nursing Fathers, and Queens nursing Mothers*, Isa. 49. 23. And as divine Wisdom saith, *By me Kings Reign, and Princes Decree Justice. By me Princes Rule, and Nobles, even all the Judges of the Earth: I love them that love me, and they that seek me early, shall find me*, Prov. 8. 15, 16, 17. I have answered these Men more fully, Clearing the said Peoples Innocency on this Head, than they have given any fair Reply to. As is very plain in my *Truth and Innocency Vindicated*, from p. 28, to p. 39. Upon which these Men have printed above two Sheets and an half in a small Print, in a large Quarto, and yet without a Fair or Candid Answer to the Particulars. Although to the 'Prophecy of the Lord's Overturning Kings, Princes, Govern-'ments, *&c.* (principally objected against) they are forced thus far to Concede, viz. *Some of us can well remember, to our Sorrow, how the Lord in his Wrath did then Rise, and for the Punishment of our Sins did overturn (by such wicked Instruments as the Quakers, who gloried in their having a hand in that Overturning Work) Kings, Princes, Governments and Laws*, p. 76, 77. In granting, the Lord has a

hand in ſuch Revolutions and Overturnings; and that 'twas his doing, they have granted my Propoſition in our Friends behalf, whom they have oppoſed: And therefore in their upbraiding and ſmiting at Men, becauſe thereof, they are not well Conſiſtent with themſelves; and their Accuſing the Quakers, as wicked Inſtruments, and having an hand in that Overturning, is Unjuſt and Falſe: For ſince Quakers (ſo called) none of them were concerned in the former Revolution or Overturning the Monarchy in King *Charles* 1ſt's time; thoſe of them who were concerned in the Civil Wars, it was before they were in Society with the People called Quakers, and were from inward Conviction perſwaded to lay down their Arms. Neither were they a People in the time of thoſe Wars. And ſeeing, *The moſt High rules in the Kingdoms of Men, and gives them to whomſoever he pleaſeth*; What he hath done in that Caſe, of Overturning and Changing, he can and may do the like again, when, and where, and to whom, and as he pleaſeth; And who ſhall ſtay his hand? Or, who ſhall ſay to him, What doſt thou? And I would ask theſe Men (eſpecially *Henry Meriton*) How many Kings they (or he) can well remember to their Sorrow, the Lord in his Wrath did Overturn, eſpecially by the Help of the Quakers? If he, or any of them can remember the Death of King *Charles* I. to their Sorrow, what King or Kings ſince do they ſorrowfully remember the Overturning or Abdication of?

Their Stories of the Prophecies of *Munſter*, *John* of *Leyden*, *Phifer*, *John Matthias*, and *Anna Trapnal*; and her branding the Quakers, as a Delirious, deluded People, p. 76, 77. affects us no more, than the reſt of their impertinent Clamours, and ſcurrilous Stuff, they have raked up againſt us.

They are Impertinent and Idle, in their Scoffing againſt *Stephen Criſp*'s Epiſtle 'Concerning the preſent and ſucceeding Times, and 'of the Great and Dreadful Day of the Lord, that will come up-'on the Wicked; and of his Terrible Appearance, and of thoſe 'Things the Lord will do in the Earth, *&c.* p. 79. And as Falſe, That *the Quakers believe no ſuch particular Day, as the Day of the General Judgment*, &c. And as Profane is their Interpretation of *S. Criſp*'s ſaying, 'Men ſhall be content to give their Glory to 'him, that ſitteth in Heaven: Which theſe Men thus Interpret; *That is, if we may Interpret ſo great a Myſtery, all Kings and Princes ſhall be forc'd to yield up their Crowns, Scepters, and Coronets, into the hands of the Quakers King, that he may give them to his Servants: For*

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the Meek must inherit the Earth, &c. p. 79. Thus they scoff and deride, when they can neither determine nor confute the Matter they scoff at. And when these Men have repeated these true words, *The Most-High pulls down and sets up whom he pleases*; they add, *It were endless to trace these Men in all their Follies of this kind, who so extreamly doted upon uttering Prophecies, that they could not write a Pamphlet without giving a Cast of their Skill herein*, p. 79. Thus they proceed in their scoffing and reviling Humour, and uttering Falshoods against us, instead of giving Ingenuous or Moderate Answer. And they had no Reason thus to deride upon these words, *The Most-High pulls down and sets up whom he pleases*; being directly according to the words of the Prophet *Daniel*, who (speaking of the God of Heaven) saith, *He changeth the Times and the Seasons; he removeth Kings, and setteth up Kings. He giveth Wisdom unto the Wise*, &c. Dan. 2. 21. This is not to be scoffed at, as one of the *Quakers Follies*.

These Scorners tell us of one *Richard Crane*, that *soon after his Majesty's Restoration, wrote a piece, stiled, A strict Account of* Babylon's *Merchants*, &c. where they say, *he welcomes the Loyal Clergy, who had suffer'd so long and so much for their King*. Out of which they have given us a large Recitation, if we may credit them; for I have not the said piece of *R. C*'s. However it seems to have a general Stroke against *Babylon's Merchants, Men of Prey, Hireling-Priests, Ravening Wolves, and the Wicked in this Nation, both Priests and People, such were the bitter Persecuting Priests*, &c. Which the said *R. C.* did thus Characterize, and signified their Judgment and Downfal, as the Merchants of *Babylon*, according to *Rev.* 18. 9, 10, 11, 23, 24. In the Citation, as these Men have given it, I find no mention made either of the Loyal Clergy, or of the Ministers of the Church of *England*, nor in the Half-sheet Pamphlet, falsly stiled, *The Quakers Prophecy of the dreadful and utter Destruction of all the Ministers of the Church of* England; which contains the greatest part of what these Men have cited of the said *Strict Account of* Babylon's *Merchants*. Observe hence, how these Men have made the Application: They'll have it, *A welcome to the Loyal Clergy*: The Libeller will have it, *A Prophecy against all the Ministers of the Church of* England: (Behold, what cunning Diviners these Men are!) when 'tis directly against *Babylon's Merchants, Ravening Wolves, Men of Prey, Hireling-Priests, such as were the bitter Persecuting Stock of Hirelings*. How these Men can apply this to the *Loyal Clergy*, as they call them, and to all the *Ministers* of the Church of *England*, is to be questioned: And what Reason can they have for such Application, unless they be Con-

ſcious to themſelves, that they themſelves, and the reſt of the *Prieſts*, are both *Babylon's Merchants*, *Ravening Wolves*, *Men of Prey*, *Hireling Covetous Prieſts*, and *bitter Perſecutors*. Though I charitably hope, they are not all ſo bad; ſome are Men of better Temper, than to perſecute their Conſcientious Peaceable Neighbours, by Impriſonment, Seizures, or Spoil of Goods, becauſe they cannot for Conſcience ſake put into their Mouths, or pay them Tithes: As even for ſmall Tithe, perhaps for the value of a Tithe-Pig or Gooſe, *&c.* ſome have been ſeverely proſecuted unto Impriſonment, and Spoil of Goods, by ſome of the *Prieſts*. And of this kind of Perſecution and Oppreſſion, we could produce a large Catalogue, and a ſad Account of their Perſecution, Oppreſſion and Cruelties, tending to the Ruine of many Families: And theſe *Prieſts*, that are guilty thereof, may juſtly apply Prophecies of their Downfal to themſelves; and they will have no cauſe to think, as theſe Men do, that *Divine Providence has ſo order'd Matters, as to encourage them to hiſs any of the Quakers off the Stage* (as they word it) *for prophecying of their Downfal*. And I would not have them make too light of ſuch things. Theſe Men ſaying, *We very well know what little reaſon there is to expect Prophecies in theſe latter days*, (p. 80. l. 10. ab ult.) is their Miſtake, and Contradictory to the Prophecy of *Joel*, Ch. 2. 28. *And it ſhall come to paſs afterward, that I will pour out of my Spirit upon all Fleſh, and your Sons and your Daughters ſhall propheſie*; ſee Acts 2. 17. There are two ſorts of Prophecies, *Legal* and *Evangelical*: The firſt of Judgments, Calamities and Deſtructions, both againſt Rebellious and Idolatrous Perſons, People and Nations; the ſecond for Inſtruction, Edification and Comfort.

Concerning ſuch Legal Prophecies, I do humbly confeſs, all Men had need to be very Cautious and Well-aſſured, that they have expreſs Viſion, certain Revelation, and a Divine Call and Commiſſion from God, to warrant the Publication of ſuch Prophecies; and not to follow their own Spirit, nor the ſtrength of Imagination; neither humane Conjectures, nor their ſuppoſed rational Probabilities, to divulge ſuch ſevere Prophecies, which may be of very dangerous Tendency, both to the Perſons concerned, and to many others; as it hath been to forward unſtable Spirits: Which we allow not of. And for Evangelical Prophecying to Doctrine, Edification and Comfort in the Church of Chriſt, none are meet to be concern'd therein, but ſuch as are truly Converted, Sanctified, and have the Gift of Prophecy, and truly ſerve God in the Goſpel of his dear Son Chriſt Jeſus. And ſuch are more exercis'd in the Goſpel-Spirit,

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than in Legal Severities; and therein concern'd in an earneſt Travel of Soul, Interceſſion and Supplication in the Spirit of our Lord Jeſus Chriſt, our bleſſed Mediator and Advocate, for Men's Repentance, Converſion and Salvation, and not for their Deſtruction. Such are piouſly Careful to watch againſt falſe Imaginations, and Deluſions of Satan, who is and hath been very buſie to draw the Minds of Exalted Conceited Perſons into vain Imaginations, and falſe Similitudes, and Deceiveableneſs of Unrighteouſneſs; that he might not only thereby beget a Suſpicion againſt the true Prophets, but alſo abuſe and unſettle the Minds of Men with vain Hopes, or amazing Panick Fears, by his falſe Pretences and Deluſions. On the other hand, the ſame Adverſary, the Devil, is very buſie with his Agents and Advocates to make Men deſpiſe true Prophecy, divine Viſion and Revelation in theſe days, and to count it all *Enthuſiaſtick Madneſs* and *Folly*; as theſe Men ſay againſt the Quakers, *That all of them are touched with Madneſs*, quoting *Defence of the Snake in the Graſs*, Part I. Which if they were not under ſuch Deluſions, as to believe Lyes, they would be aſham'd to quote ſuch an one's Authority, or to give ſo much Credit to his Defence, who makes no Conſcience of Reproaching and unjuſtly Defaming an honeſt and innocent People, as is largely prov'd againſt him: Their giving ſo much Credit to ſuch, will not be for their Credit. And if theſe Men believe the *Quakers* are all touch'd with Madneſs, have they ſhewn themſelves very Wiſe Men, trow ye, in beſtowing ſo much Labour and Pains upon Mad Folks, as they have done in this their great Book, which I have thus far anſwered, and in their other Books, anſwered by us? Beſides, are Mad People to be made the ſubject of Scorn and Deriſion, as they have endeavoured to make us? Pity and Compaſſion would more become their Profeſſion towards us, if they did really deem us Delirious, or under Diſcompoſure.

Theſe words they quote againſt us, *There ſhall be no King ruling, but Jeſus*, &c. p. 82. If any among us have ſo writ, without Explication, I take them to mean no otherwiſe, than Only Jeſus Chriſt, who is King of Kings, muſt be King and Governour in his Kingdom, over the Conſciences of his true Members, and faithful Subjects. And this is not at all *to Inſpire People with any diſguſt of the Civil Government, neither does it ſet up Quakers in Authority over the reſt*; as theſe Men falſly ſuggeſt. For we are no ways Ambitious of ſuch Grandure, or of being in Worldy Authority: But to demean our ſelves Peaceably and Innocently, with true Reſpect to the Civil Government, under which Divine Providence hath placed us. And ſeeing

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these Men pretend, *That there are none of them Priests or People of the Church of* England, *who do not own the Scripture-Prophecies concerning the Kingdom of Christ, or the Government of the Lamb; but that they assert the same in a great Measure fulfilled*, p. 82. This Concession they give upon my telling them, 'That what Prophecies are for 'Christ's Kingdom, or the Government of the Lamb, we must own, 'and that he shall rule the Nations, and he shall rule in the midst 'of his Enemies, and that the Kingdoms of this World shall be-'come the Kingdoms of God, and of his Christ: And these and such like, the holy Scriptures do expressly warrant and testifie; *Truth and Innocency*, p. 29. All this they seem very fairly to grant, and as if all *the Priests of* England *do assert the same.* But how do they really believe or own Christ's Kingdom, and the Government of the Lamb, whilst they oppose his Light in Men; judging it *Blasphemy* to say, *The Light, that enlightens every Man, was before Man's Conscience was*, or *before Conscience was named?* And their calling *Christ within*, a *Counterfeit Phantasm*; and their opposing Immediate Revelation, and discerning between Saints and Devils, and Sinless Perfection: How can they truly own Christ to be their King, if they neither hear his Voice, nor are subject to his Power or Government, nor are in any such Nearness to him, as to be under his Immediate, Divine Teaching and Revelation?

These Men have no just Cause to upbraid us about the Governments: 'We having, ever since we were a People, with due Reve-'rence and Submission owned Magistracy to be an Ordinance of 'God, as appointed by him for the Punishment of Evil-doers, and 'the Praise of them that do well.

To these Men's Question, *Why might not Jesus be said to Reign, when K.* Ch. II. *came to the Crown, who profess'd his Religion, Rest or'd his Church to her pristine Glory, and own'd himself a Member thereof?* p. 83. l. 1. How like flattering Temporizers do these Men talk! How far Jesus might be said then to Reign, I leave to the Consideration and Judgment of all sober People in this Nation, who beheld, or can remember, the great Extravagancies, the abominable Excess, Drunkenness, Rioting, Swearing and Cursing, which then were committed, and openly appeared among many of the Priests Hearers, and Members of their Church. And I deny, that such are Members of the true Church. Howbeit when that Flood of Wickedness grew so high, and the Cry thereof very lowd, K. *Ch.* II. did soon issue out a *Proclamation*, to put a stop thereto; which was some check to that open Profaneness and Debauchery.

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But how do these Men prove, that the said King *Restor'd Christ's Church to her pristine Glory?* What was that Glory, and wherein did it consist? And where was Christ's Church, and what Condition was she in before this Restoration? What Mortal Man, King or other, can do that great Work? How superstitiously and flatteringly do these Men write! Have they not here set up a Worldly Prince in Christ's Throne and Place, who is the Builder and Restorer of his own House, Church and Family? But that Church, that is built and supported by Man or Men, whether Worldly Princes or others, is it not liable to fall, when they fall, or are remov'd? Besides these Men's temporizing Insinuations used against us, they insinuate many Falshoods, to render us obnoxious to the Government. As, 1. that *E. Burroughs* said, *There ought to be no other Government in the World, but that of Jesus.* Note, I do not believe, he said these words. 2. *Nor that he would withdraw our due Obedience from those Rulers, in whose Dominions we are born and live, under pretence, that we are Subjects to Christ:* 'Though as his Church and 'People we have given our Power, in respect to Faith, Religion 'and Worship to Christ, to be supported and stand by him, and 'not to the Wills of Mortal Men, or Earthly Powers; Christ being the Author of our Faith, and Eternal Salvation. 3. I do not understand, that the People of God, in Matters of Conscience, Faith and Religion, giving their Power only to God, can be either *Seditious*, or *direct Treason*, against the Government of any Kingdom, as these Men very bitterly insinuate, p. 83. They need not tell us the Scriptures, 1 *Pet.* 2. 13, 14. and *Rom.* 13. requiring *Submission to every Ordinance of Man for the Lord's sake; and every Soul to be subject to the higher Powers, not only for Wrath, but for Conscience sake*; and also, *to Fear God, and Honour the King:* Whereby they may see, the Fear of God is preferred. But if they'll construe Subjection to the Higher Powers, to be in Matters of Faith, Religion and Conscience, then they must be of what Religion the Higher Powers, Kings and Rulers, will have them; and as they change in Religion, so these Men must change also: Which I do not believe was the Apostle's Intent and Meaning; but that they must be subject in Civil and Temporal Concerns, relating to Justice and Morality in Conversation one towards another, and not in Faith and Worship; the Magistrate being appointed for a *Terror to Evil-doers, and the Praise of them that do well.* The Apostle does not say, Let every Soul be of that Religion the Higher Powers or Magistrates are of; for if he had so said or meant, neither he nor any other Apostles or Christians

ſtians ſhould ever have needed to have ſuffer'd Martyrdom. 3. Theſe Men's Inſinuation is alſo falſe and invidious, in ſaying, *That they* (i. e. the Quakers) *rebel not only againſt the Law of the Land, but againſt the Law of Jeſus, whom they pretend to be their King.* 4. And as falſe, bitter and ſcornful, is their ſaying, *But King and Parliament can make no Collars for the Necks of Quakers.* 5. 'Tis alſo falſe and ſcornful, that *now they can Creep and Cringe to Parliaments, as well as any other.* Query: When did theſe Men ever ſee us ſo Creeping and Cringing to Parliaments? However we ſeek not to the Parliaments to make or eſtabliſh a Religion for us, nor for any Law for Tithes, or fat Benefices, nor to incenſe them to Perſecution againſt others, nor for any Laws for that end, as ſome Prieſts have done. But commonly when we have appeared, and applied, to the Parliaments or Government, it hath been againſt Perſecution, and to diſcover the ſame; and for the Relief of many Innocent Perſons and Families, whom Prieſts have cauſed deeply to ſuffer by Impriſonment, and exceſſive Diſtreſſes upon their Goods and Chattels. 6. I take it to be a Falſhood and Forgery, that *E. Burroughs* tells us, *They are the right Heirs to it*, (i. e. an outward Throne) *and that 'tis their right of Inheritance, they are Kings* de jure, *tho' not* de facto. Theſe Lines they have Comma'd, that the Reader may believe they are *E. Burroughs*'s his words, as if he would make the *Quakers* Worldly Kings, and Heirs of outward Thrones and Crowns. But let them produce theſe words out of *E. B*'s, viz. *That they are the right Heirs to an outward Throne, and Kings* de jure, *tho' not* de facto; for till then, I am perſwaded, theſe are arrant Forgeries. 7. Theſe Men again repeat their falſe Quotation againſt us, out of their *Brief Diſcovery*, p. 15. viz. '*The Magiſtrate that is ſent of God*, &c. *He is the Prophet whom* Moſes *ſpoke of*, Deut. 18. 58. For this they quote *Truth defending the Quakers*, p. 9, 10. Which falſe Quotation they included in their Charge of Blaſphemy againſt the *Quakers*, which (to vent their Envy) they gave to the Parliament in 1699. And I having told them (in *Truth and Innocency*, p. 29.) that we are very wrongfully quoted in this place by them; for our words are, 'The Magiſtrate that is ſent of God, and is his Mini-'ſter, *&c.* He hears the Prophet, whom *Moſes* ſaid, *the People ſhould* 'hear in all things, Deut. 18. 18. Acts 3. 22. To this, theſe Men reply, viz. *But* Whitehead *complains, the laſt words are miſ-quoted; inſtead of, He is the Prophet, it ſhould be, He hears the Prophet, whom* Moſes *ſpoke of. We had the Book it ſelf when we wrote the Quotation, tho' now it be out of our hands; and can't but wonder, that Three of us together*

together should be so dimsighted, as not to discern, **he is**, *from* **he hears**, p. 85. l. 10. Upon a second Review of the place quoted by them, *Truth Defending*, &c. p. 9, 10. I again affirm, they have wrongfully quoted us in the place: For our words are plain, 'That the Magistrate sent of God, *he hears* the Prophet, whom '*Moses* said, the People should hear in all things; it is not, *he is* that Prophet, as they have falsly quoted; but, *he hears* that Prophet. Thus, by false Quotation, they have misrepresented the Quakers, to be Blasphemers (to the Nation) for so it is to say, The Magistrate sent of God, is the Prophet, whom *Moses* spoke of, *Deut.* 18. 18. for that Prophet is Christ, *Acts* 3. 22. and chap. 7. 37. These three Men (and Rectors too) may wonder indeed at their Dimsightedness, thus to render us Blasphemous upon their false Quotation; but they should rather wonder at their own Envy, which hath so greatly dimm'd their Sight. However, I can better excuse their Dimsightedness in this Quotation, than their Envy, and their Dimsightedness, and Blindness of Mind also, in higher Matters, than in a mis-Citation.

And tho' I did not say, *The Magistrate sent of God receives Laws from him, as* Moses *did*; yet, seeing he that rules over Men, must be just, Ruling in the Fear of God, 2 *Sam.* 23. 3. he must receive Wisdom and Counsel from God, if he Rule in his Fear, and do Justly; as he that is the Wisdom of God saith, *By me Kings Reign, and Princes Decree Justice*, Prov. 8. According to my Answer given to them, *Truth and Innocency*, p. 29. Their other trifling Questions in their p. 85. I pass by. What they say against *G. F.* his reflecting on those Professors, who desired an *Earthly King* (ibid.) hath been fully Answered over and over, That by Earthly Kings, and Kings of the Earth, which are the same, Persecutors were meant, according to *Psalm* 2. *Rev.* 18. and all this is evidently Answer'd in my Book, Intituled, *Christ's Lambs Defended*, printed 1691. And therefore I cannot in Conscience be *forc'd at last to give him up* (as they Railingly say) *as a most Seditious Villain*, p. 85. l. 5. ab ult. Such their bitter Railing will gain no Credit to their Cause.

I believe, as these Men say, *That they are not very fond of a wicked persecuting King*, p. 86. That is, to Persecute themselves; but rather to Persecute others for them, to maintain and uphold them; as they gave us sufficient Instance in 1698, and 99. by their endeavouring to Incense the Parliament against the People called Quakers, rendring them *Blasphemous and Seditious*, by their Two Ma-

litious Books delivered to the Parliament. But how *patiently they would submit to suffer under Persecution* themselves, is to be question'd, seeing that rather than lose their Fat Benefices and Tithes, many of them could Temporize, Creep and Cringe, and Conform also contrary to their former Pretences for Reformation, from Popery and Prelacy, and to their Solemn League and Covenant. 'One while they could Cry up their Directory, and Cry down 'the Common-Prayer-Book, as tending to make Ministers too Su- 'pine and Careless of exercising their Gifts in Prayer, *&c.* Ano- 'ther while Conform to the Liturgy, and Cry up that, instead of 'their Directory. Thus many of them have done. I knew one esteem'd an Eminent Presbyterian Minister, who (after he conform'd to the Liturgy, being taxed for his Violating his former Pretensions) excused himself, that he had a *Bishop in his Belly*, even when a Presbyterian Minister. And many others of the Priests could not clear themselves from such Dissimulation and Temporizing.

We have again those blasphemous Expressions cast upon us, against Christ within, viz. *The Phantasm of a Christ within the Quakers*, p. 86. l. ult. And then they go on in their Insolent and Presumptuous Mocking, viz. *By Defending and Upholding our earthly Kings, we do: Hereby we keep the Quakers Jesus out of the Throne*, p. 86, 87. What Irreverent and Indecent Treatment is this! And how grosly false! for they cannot keep the Quakers Jesus, the true Christ, out of his Throne. For he is riding on Prosperously, he is on his Way, and who will not submit to his Truth, and Meekness, and Righteousness, but continue his Enemies, against him and his Light, his right Hand will teach him terrible things against them, and his Arrows shall stick fast in the Heart of the King's Enemies; see *Psal.* 45. 4, 5.

Again, these Men Insultingly tell us, viz. *But* Whitehead's *best Plea is his last*, p. 31. l. 19. *he tells us, these Offences were pardoned by divers Acts of Indempnity. Pray, says* George, *let this be observed. At last* George, *thou art fain to plead thy Pardon; did ever Man flee to Sanctuary, that was not Conscious of his Guilt?* (p. 88. l. 12. ab ult.) Answer (1.) 'Tis not true, that I am fain to plead my Pardon, as a guilty Person. (2.) Some Innocent Men have had Pardons, for their Defence, against Occasions unjustly sought against them by Ill-minded Men. (3.) As King *Charles* II. himself once told *T. Moore* and me, before his Council, in 1672. 'That some Men 'did accept of Pardons, that were as Innocent as new born Chil-

'dren;

'dren; and he would grant his Pardon to our Friends then in Pri-
'son, many of them being Condemned by colour of Law unto a
'*Præmunire*, and others for not going to Parish-Churches. (4) These Men have wrong'd me in their Quotation again: I did not tell them, *these Offences* (they mention) *were pardon'd*, 'but concerning such as 'were formerly rather for a Commonwealth-Government, than an 'Oppressive, Persecuting Monarchy. I said, And what then? Did 'they sin against God therein? No. Did they offend against Man, 'or any Humane Laws thereby? They are pardon'd by divers Acts 'of Indempnity, *Truth and Innocency*, p. 31. Neither did I conclude 'thereby, that such were guilty in the sight of God, for being for-'merly of that Opinion. But to shew such Incendiaries as these their own Violation of those Acts of Indempnity, by upbraiding peaceable Men with such Offences against Humane Laws, as were Indempnified. And thus I did, and might justly argue *ad hominem*, to shew such busie and persecuting Incendiaries their Folly and Envy; wherein I did Commemorate the Clemency of the Government against the Mercies of the Wicked, which are Cruelty.

Their main Objection against *G. F.* I observe, is Cautioning Presbyterians, *&c. against desiring (and doting on) an Earthly King*, with Instances, *what Persecutors Earthly Kings were*. And suppose he did suspect or believe one or another King, in particular, would be a Persecutor, and for that Reason endeavoured to discourage their setting up an Earthly King to be Head over them, as a Professing People or Church. This I take to be the general sense of the Objection, and what may be gathered from *G. F's* several Papers to the Presbyterians, *&c.* which these Men quote over and over, (p. 85, 86, 87, 88.) whether truly or not, I question, for I have them not. Yet all this Rationally and Impartially consider'd, proves not, *that the Quakers are Enemies to Kingly Government, or Averse to Monarchy*, as these Men have charged them Indefinitely, and without Exception; wherein they appear injuriously partial. For 'tis plain, the Reason of his Aversion to such *Earthly Kings* was, their Examples of Persecution, or at least the Danger thereof by them, especially if too much Priest-ridden, or swayed by Priests: Which cannot be to oppose either Monarchy it self, especially that which is not Persecuting or Oppressive, or any good Kings; I having told them plainly, 'We are not against such a Monarchy, as is justly Qualified for 'the good of the People, under which they might enjoy their Liber-'ties and Properties, as Men and Christians; and that, though we 'like not bad ones, (*i. e.* Kings and Governments) we have always

'been True and Constant to the Doctrine of *Non-Resistance* and '*Passive Obedience*, (according to Scripture, *Rom.* 13.) And our patient and deep Sufferings, by Imprisonments and Spoil, *&c.* under the various Revolutions of Government till of late, have sufficiently cleared us from being either Enemies to King or Monarchy; as is very invidiously charged: And as my Answer in this point is more full, *Truth and Innocency*, p. 31, 32.

There are two things these Men have granted, which might abate their furious Prosecution in this point, and narrow the Controversie into a small compass.

1. *That the Lord in his Wrath, for the Punishment of our Sins, did overturn Kings, Princes, Governments and Laws*, p. 77.

2. *Neither do we know* (say they) *either Presbyterians or Episcopalians, that are very fond of a wicked persecuting King*, p. 86.

Which Concessions grant much of the Sense and Intention of what they have quoted against us injuriously, to prove the *Quakers Seditious, and Averse to Monarchy*. But would they esteem it Just or Rational to retort the like upon them, Oh! You are Anti-Monarchical, you are Enemies to Kingly Government; for you tell us, *The Lord in his wrath did overturn Kings, Princes*, &c. *and that you are not fond of wicked persecuting Kings, no more than the Quakers. O what Enemies to Kingly Government are these!* As if all Kings must needs be Persecutors: (And to retort upon them, according to their own undue terms) *What a base Slander and Defamation would this be of our English Monarchs!* (As they unjustly infer against the Quakers, p. 88.) But with great Flattery of our English Monarchs, *who* (quo' they) *since the Reformation (except one or two, and their Reigns were but short) have been great Exemplars of Piety, or else of Goodness and Compassion: So that we may pray to God to continue us but such, whilst we continue a Nation; and we shall still be the happiest People of any we know under the Sun*, ibid. But who are the Two Kings they except, that were neither Pious, nor good Exemplars? And what good Affection do these, and such like Priests, shew to the present King and Government, for his Goodness and Clemency, in granting and confirming Liberty of Conscience to Conscientious Dissenters, whilst their work of Reviling and Asperging them with *Blasphemy* and *Sedition* tends not only to confront the King's Goodness and Clemency therein, but to stir up a new Persecution: Which if they could begin it upon the Quakers, it would scarce stop there, but other Dissenters probably should not escape their Fury. It is not unknown to many yet alive, that in the late Reigns many *Parish-Priests* of Note were not only

only Incendiaries to Perſecution, but ſome of them actually concern'd therein, as *Informers* upon the *Conventicle-Act*, as well as ſevere Proſecutors otherwiſe; to the great Injury, and (tending to the) Ruine of honeſt Induſtrious Families. And theſe Men, who wrote their *Brief Diſcovery* againſt the People called *Quakers*, given to the Parliament, by that Action (or by their bitter Invectives and Calumnies, to render us the ſaid People *Blaſphemous*, *Seditious*, and *Treaſonable*) have not manifeſted themſelves to be *ſo little of a Covetous*, *Perſecuting Temper*, *as any of the Meek and Lamb-like Teachers among the Quakers*, as they pretend and deride them. Nor do I know of any one Teacher among us, *who preached and commanded in the Name of the Lord*, *that all the Cavaliers*, *that were then in Priſon*, *(taken in Sir* George Booth's *Buſineſs) ſhould be put to Death:* They quote *G. Biſhop*'s Warning; which, though I have not, if any ſuch ſevere Expreſſions were therein, (which I queſtion) we diſown them, as neither any Act of the People called *Quakers*, nor agreeing to their Spirit, or Chriſtian Principle. From my ſaying, 'It was 'the Corruption of thoſe Places and Offices (in the former Govern-'ments) that was ſtruck at, rather than the Places themſelves, con-'ſider'd in their firſt Inſtitution: Theſe Men hence infer, viz. *But we judge them of a very turbulent and unquiet Spirit*, *that will therefore be content under none*, p. 89. This is very falſe and preſumptuous in theſe Perſons thus to judge us, when they can evince no ſuch overt Act of Turbulence in our Converſations under any Government; and how they ſhonld otherwiſe give a juſt Judgment on our Spirits, is not very conſiſtent with their *not being able to diſcern*, *in this World*, *who are Saints*, *and who are Devils*, *until the Reſurrection and great Day of Judgment*, according to their own Confeſſion, p. 22. But now they would make the World believe, they have a ſpecial Diſcerning and Judgment of Men's Spirits; yea, of the turbulent and unquiet Spirit of the *Quakers* under every Government, whiles their quiet Converſation ſpeaks the quite contrary.

Theſe Men tell us, *They muſt leave the Civil Government*, *and purſue another Game*; *whereunto* (they ſay) *they are led: Now ſlay the Prieſts of the Lord*—Cry they, p. 89. Taking it for granted, they themſelves are the Lord's *Prieſts*, and that the *Quakers* would ſlay them: But I deny both. Wherein and How could they ſlay them? They tell us, *Let the Tithes and Glebes be ſold*, *ſaith* Geo. Fox, *and given to the Poor*; *A ſmall Box of Ointment for our Saviour*, *a ſlender Portion devoted to Chriſt and his Miniſters*; *and yet repined and grudged at by theſe Wretches*, p. 89, 90. O ſad Complaint indeed! What a ſmall Box of Ointment

Ointment and slender Portion are all the Tithes the *Priests* take throughout *England* and *Wales*? Let all the Freeholders and Farmers, and the rest of the Inhabitants of *England*, &c. on whom Tithes are imposed, answer this heavy Complaint of these *Norfolk-Priests*, why they allow them such a *small Box of Ointment, and slender Portion*: And yet they would be esteemed the *Priests of the Lord*, such as received Tithes under the Law, and *Christ's Ministers* too, such as received none. These Men go on in their heavy Complaint against us in this Case, viz. *And to palliate it, they* (Quakers) *are taken with a Judas-fit of Piety, to bestow it upon the Poor; although God hates Robbery for an Offering: Neither can a Pretence of Charity ever hallow or sanctifie such a villanous and profane Sacriledge*, p. 90. Now these *Priests* appear in hard Anger: Why! Take away Tithes from them! O villanous and profane Sacriledge! How highly do they here place the Sanction of *Jus Divinum* upon Tithes to the *Lord's Priests*, as they would be esteem'd! Though many of their Brethren let fall that Plea, when they are put to it, either to prove themselves the *Lord's Priests*, after the Order of *Aaron*, and *Levitical Priesthood*, or their right to *Tithes*, as Christ's Ministers, by his Law, and his Ministers Example and Practice. When they can prove none of these Scripturally, O then the *Jus Divinum* is laid aside, and the *Jus Humanum*, from Humane Laws (such as those *Popish* ones of K. *H.* 8.) must be pleaded; though there they cannot escape the Plea of Divine Right to Tithes, because that's made the Reason and Ground of those Laws for Tithes, as pretended *due to God, and Holy Church.* Which was the old *Popish Plea*, and oppos'd by some of the most sincere Reform'd Protestants, and Martyrs also. But by these Men's Judgment, all who detain Tithes from the *Priests*, must be deem'd *Villanous, Profane and Sacrilegious Wretches*, without Exception. How far this may affect such of the Nobility, or great Men, who receive Tithes, (which were by *H.* 8. sold, or alienated from the Church, or Spirituality, so term'd) they may consider thereof, if they please. For if they who detain Tithes from the *Parish Priests* must have the Characters of *Villanous, Profane, or Sacrilegious Wretches*, the Impropriators, and their Farmers of Tithes, had need to look to themselves.

These Adversaries further proceed in their heavy Complaint and Censure against the Quakers, thus, viz. *They have called us Greedy Dogs, Wolves, Babylon's Merchants, Gormandizing Priests*, &c. *but now they find their causeless Curses have done us no hurt, our Innocency proving a Soveraign Antidote against the venemous Bites of these Vipers, they are*

for

for trying another Method, and 'tis a Blow at the Root, which they doubt not but will do the buſineſs, and that is the taking away our Maintenance, the denying us Oil to feed our Lamps, which will then go out of themſelves. Oh theſe Prieſts! theſe naughty Prieſts are they that ſpoil our Deſigns, &c. Thus heavily they Complain againſt the *Quakers*, and ſhew their great Grief againſt them: Oh they ſtrike at the Root of our Trade! They would take away our Tithes, our Maintenance, our Oil to feed our Lamps, which then will go out of themſelves. By which the People may ſee, what upholds their Miniſtry and Preaching; how ſoon would their Lamps extinguiſh, if this ſmall Box of Ointment, this little Oil (the Tithes) were taken away? It appears, their Miniſtry does not depend upon Chriſt; they appear not neceſſitated by him to preach the Goſpel; if their ſmall Box of Ointment, and their Oil fail, they'll not preach freely, (as Chriſt required his Miniſters, *Matt.* 10.) their Lamps will extinguiſh, becauſe they were never lighted by Chriſt, nor with his Oil, but the World's Lucre, Tithes and Gain; which their making ſo diminutive as a *ſmall Box of Ointment*; they might as well have ſaid *a little Cruſe of Oil*, does import their great Avarice: So that I think *Iſai.* 56. 10, 11. is not miſ-applied unto them. They have little Reaſon to compare the Quakers to *Balaam*, or themſelves to bleſſed *Jacob* or *Iſrael*, p. 90. but rather to apply *Balaam*'s way, and coveting after the Wages of Unrighteouſneſs, to themſelves; ſee *Jude* 11. And we have more need to pray, God preſerve us from theſe furious *Prieſts* rage, than they, to pray *God to preſerve them from Quakers rage, who* (ſay they) *like Mad-folks fly upon every one they meet*, (a notorious Lye by the way) *and are fitter to be confuted by Chains than Arguments*, p. 91. And yet theſe Adverſaries uſe the beſt Arguments they can, and the worſt Names and Calumnies, to confute them. Thus ſhatter'd, diſcompos'd and inconſiſtent are theſe Learned Men in their fruitleſs Work of Envy. 'Tis the old Perſecuting Work they would be at again, as Chains, and Priſons, and ſtrait Confinements, and Corporal Puniſhments upon us; beſides the Spoil of our Goods, which divers of them ſtill make upon our Friends in many places, for their pretended *ſmall Box of Ointment*, and *little Oyl*; though their Lamps are ſtill ſo dim, they give no Light to us.

Theſe Men appear ſo Carping and Captious, like buſie Incendiaries, and like *Doeg*, that miſchievous Informer againſt *David*, that I wave the Repetition of divers of their Quarrels, on Quotations about Governments; chooſing rather to reduce ſome Particulars into General Comprehenſive Objections and Anſwers, as I have done.

Obſerve,

Observe, How impertinently they carp and quarrel thus, viz. *But* Whitehead *tells us, some were rather for a Commonwealth duly Qualified, than a Monarchy that was Oppressive and Persecuting. A Commonwealth, if duly Qualified, would it seems please some very well: But how shall we get one duly season'd for the Pallate of a Quaker?—It must be such an one as is dress'd up, and served in, from* Grace-Church-street. *O delicious Government!* p. 91.

Observe, How unjustly and perversly these Men carp and taunt at an innocent Relation, which they have minced: Because I said, 'For though it's true, that some were rather in their Judgments 'for a Commonwealth duly Qualified, for the Ease and Liberty of 'the People, than such a Monarchy that might (as they supposed) 'be Oppressive and Persecuting for Conscience; yet not against such 'a Monarchy as is justly Qualified for the good of the People, *Truth and Innocency*, p. 31. Pray what occasion have I hereby given for these Men to suggest, that *some of us would either get Monarchy laid aside, or have a Commonwealth of our own dressing up?* As if such a one would please us well, when I know none that desires it. We are not only well contented with the present Government, under which we are, but also thankful to God, in the first place, and in the next to the King and the Government, for so much Ease and Liberty as we enjoy under them, in respect to our Tender Consciences; which it appears these angry *Priests* are not well pleased withal: God put them in a better Mind, if it be his Will. *That the Primitive Christians could submit to be scratched and rent by a Tearing Bramble, when set over them by God, as well as cheared by the fresh Olive*, Judg. 9. p. 91. 'Tis true, and so have we patiently submitted under various Rending and Tearing Persecutions, chiefly stirred up by covetous, envious *Priests*; and the Lord has eminently supported and comforted many of us under them by his Refreshing Presence, blessed be his Name. However these Men's bringing a Rending Tearing Bramble, in their Plea for *Monarchy*, is but a mean Comparison; which considered, they have little cause to taunt and upbraid us so much with any of our Friends writing against Persecuting Monarchs, or Corruption of Governments. They ask, *Is not* Fox's *Out-cry against Earthly Kings? Peruse again his several Papers*, &c. *and see if thou canst find the least Tittle of a Persecuting Monarch mentioned there*, p. 91. The several Papers I have not at this time, as hinted before. But in these Mens own Quotations against *G. F.* I find the same thing mentioned, they now question my finding the least Tittle of; as in their page 87. l. 6. *ab ult.* they quote him, 'Writing against *Herod* the

the King being Mad againſt the Child *Jeſus*, and the fruit of ſuch 'Earthly Kings; as being a Company of *Herods*, who would mur-'ther the Child *Jeſus*; Dragons, that ſtand by to devour the Man 'Child as ſoon as 'tis born, and ſend out a Flood of *Perſecution* to 'ſwallow him up. Whereupon they note, *Here is ſuch an* Εικων Βασιλικη, *ſuch a Panegyrick upon Kings, as we deſire any* Milton, Goodwin, Ludlow, *or* Amyntor, *or any Infernal Orators, to Pattern.* But why ſhould they deſire this? *Infernal Orators* are not apt to write againſt perſecuting Kings. And in p. 88. l. 11. They have *Perſecuting Herods* up again in their Quotation. But in p. 91. they will not have it *only a Perſecuting Monarch, or Monarchs*, that he mentioned or meant; but *Earthly Kings*, or *all Kings in General*, without Exception; *i. e.* perſecuting or not perſecuting, good or bad; when the very words before, as quoted by themſelves, *viz.* [They are a Company of perſecuting *Herods*, who would murther the Child *Jeſus*, if they could.] *Query:* And are they not ſo, who would murther or ſlay him in's Members, where he is ſpiritually born, or brought forth? I think theſe Men in their Fury have forgotten themſelves in their own Quotations, as if they could not ſee Wood for Trees.

And to obviate further Objections and Prejudice in this Controverſie about Governments, I put the Caſe thus, *viz.* 'Set Caſe, 'ſome of our *Friends* in former days expreſs'd their Reſpect to a 'Republick, rather than a Monarchy, then when they feared it 'would prove more burthenſome; and yet, as Chriſtians, quietly 'ſubmitted to, and acknowledged Monarchy to be ſet up by the 'Power or Providence of God, when the time came. — They 'might be Conſciencious in both, as *Samuel* the Prophet was in 'the Caſe of *Saul*, when he was diſpleas'd at the peoples deſiring 'a King, and foretold the manner of one, that is, what an Op-'preſſor he would be to them, 1 *Sam.* 8. And yet when God gave 'them one, he own'd him as the Lord's Anointed and Choſen, '1 *Sam.* 10. To this our Adverſaries do partly aſſent in their Reply; but ſtill reproach us: They ſay, *The true Caſe was this, The People were under a Theocracy, God was their King; and by deſiring an Earthly King, they rejected the Rule and Government of God, which* Samuel *was bound in Duty to deter them from. And yet when God had ſaid to* Samuel, *Hearken to their Voice, and make them a King; he ſubmitted, as became him, and anointed* Saul, p. 92. Herein they have much yielded the point to our ſenſe againſt themſelves, that there might be a *Theocracy*, and God be King, and Rule when and where

there was not an Earthly King. And I would ask these Men, If God had no Dominion, Power or Rule over this Nation, when he had laid aside, or *overturn'd Kings*, as they have confess'd before? p. 77. l. 1. But the *Quakers did not pretend to have a Command from God to set up* Oliver, *the Rump, the Committee of Safety*, &c. Whatever these Men insinuate of that kind against them, neither were they of the Quakers setting up; neither did they *adore them alternately, as their Idols*, as these Adversaries shamefully Reproach them. As they do also falsly asperse and reproach the Quakers, *for the Agility of their Consciences, in turning so quick at every Change*, p. 92. *Priests* might hold their Tongues in this Case of Agil Turning at every Change: Do'st not thou *(H. Meriton)* know it? Art not thou Conscious herein? The *Quakers* have not turn'd nor chang'd in point of Religion, or Form of Worship; they have not turn'd from Worshipping and Praying by the holy Spirit, to Pray by Book; they have not turn'd from *Presbytery* to *Episcopacy*; they have not turn'd with the Times for fat Benefices; they have not Idoliz'd *Oliver* and *Richard Cromwell*, as the *Light of their Eyes, and Breath of their Nostrils*, and as a *Moses* and *Joshua*, as many of the *Parish Priests* did. And yet since, some of them can Turn their Note and Acclamations, as if K. *Ch.* II. *Restored Christ's Church to her pristine Glory*, and *that Jesus might be said to Reign, when he came to the Crown*, as before, (p. 83.) Is not this Idolatry, to put a Worldly Prince in the place of Christ, the *Restorer*? Let these Men be asham'd therefore of deriding a Quaker *with turning so nimbly, or as fast as the Wind*, or A. Pearn's *Fane*, p. 92. l. 21. *And our Spirit, with being so changeable, that it can creep and cringe to any* (Wat Tyler *and* Jack Straw) *that has but Power enough to ravish the Crown from the right Owner, and will but cherish this Nest of Vipers, under their warm Wing*, &c. ibid. What invidious and false Insinuations are these, and fordid Railery? Are not these implicit Reflections on the Clemency of the present Government, for the Liberty extended towards us, and other Conscientious Dissenters, as if it were to *cherish a Nest of Vipers*, under their warm Wing? What bitter Envy and Virulency appears in these Men's spirits against us, and our Christian Liberty and Mercy we enjoy?

As to our *Passive Obedience* and *Non-Resistance*, according to the Primitive Christians Practice, *(Rom.* 13. and 1 *Pet.* 2.) we can still plead our *Innocency* in good Conscience, and may not be deprived thereof, nor stopp'd by these Men's scandalous Opposition, and falsly Aspersing us (i. e. the Quakers) with *Active Rebellions in the days of* Oliver,

Oliver, *and the Rump.* I pass by divers other bitter Invectives, false Suggestions and Jeers against us, p. 93, 94, 95, 96. the Substance whereof being answered in *Truth and Innocency*, and in this Answer also; and more fully in *Christ's Lambs defended*, wherein our Christian Principle, and Peaceable Conversation, (as Subjects of Christ's Kingdom, and not making use of Carnal Weapons to destroy Men's Lives) are more fully demonstrated and vindicated. Their Story against *Walter Clark*, Governour of *Road-Island*, from a *Letter sent to* Dan. Leeds, *by a Person of Note*, (as they say, p. 96.) we do not know who; I question the Truth of it, both as to the Circumstances, and the Substance thereof, as well as slight their Aggravations thereupon. And if the said Story be true in any part of it, that one Man in Government, reputed a Quaker, *did strain a point* supposed beyond his *Principle*, how does that affect the whole Body or People? Would the *Priests* or *Clergy* be so reflected on, or charg'd, from the particular Miscarriages of some of them? Yea, of many of them (of whose gross Enormities a black List might be produced?) I know well enough, that the design of these Adversaries was to incense the Parliament and Government against us, as a People; and that their design was very Invidious to raise Suspition and Jealousie, and consequently Persecution against us; which now they would more smoothly turn off, by saying, *Such Passages may well awaken the Government to Care and Caution, that we suffer not by the Pretences of Meekness and Humility*, &c. p. 97. As if the Government were in such a deep Sleep, that they have need to be Alarm'd and Awaken'd by these angry *Priests* Roaring and Railing against the people called *Quakers*, as *Blasphemous, Seditious, and Treasonable in Principle and Practice*; still falsly misrepresenting the *Quakers*, as having been once eager for using the Carnal Weapon, and what dangerous *Beautefeu*'s they had been, p. 97. I forbear to trace their manifold, repeated, bitter Insinuations of this kind, as being averse to troubling the Reader too much with such stuff, and their numerous Aggravations unduly strain'd from particular Men, and former Passages, against the General or whole Society of a People quiet in the Land.

Seeing these Adversaries have accused the *Quakers with adoring* Oliver *and the Rump*, &c. *alternately as their Idols, with Agility of their Consciences, in turning so quick at every Change*; and not only so, *but active Rebellions in the days of* Oliver, as before cited, p. 92. This leads me to remind them of the then Tithe-taking *Parish-Priests* concerned, their *Agility in Turning and Temporizing*, in the following Account.

I know none more Chargeable than those *Priests* of the Nation, and that for their own Self-ends and Interest, to save their fat Benefices, who after a superlative Rate praised and cried up *Oliver* and *Richard*, when Protectors; yea, after a more superlative and higher Rate did these *Priests* cry them up in their high Praise, than any other People in the Nation besides, that ever I have heard of. And lest these Adversaries should be either ignorant of such their Brethrens superlative Praise and *Exults* in those Protectors behalf, or may have forgotten the same, I may give them a few Instances of their *Reverend* Brethrens *Addresses*, extracted out of about *Thirty* of them, in a Collection entitled, *Truth's Character*, &c. by *William Caton*, printed 1660. wherein the Tithe-takers (i. e. the *Parish Priests*) Turning and Temporizing for their own Ends and Gain, both in their Forms of Devotion, and Flattering those in Government, is notably set forth. In the 24th page thereof he shews, 'That the 'Priests have cried unto the Long Parliament, and they heard their 'Voice, and in part answered their Requests; as appears by an Or-'dinance made in *November* 8. 1644. for the true Payment of *Tithes*, 'and other such Duties, according to the Laws and Customs of the 'Realm. When they were dissolved and broken, they made their 'Addresses unto him (*i. e.* to *O. C.*) who had dissolved those that 'had holpen them before, and made their Boast of him, stiling him, '*The most Illustrious Light of these three Nations*; *the Light of their Eyes*, '*and the Breath of their Nostrils*; *their Glorious Sun*; *the Nations Pious* '*and most Worthy Patriot*, *that gave them Life and Light to their fainting* '*Spirits*; *a* Moses, *that had led them out of the Land of* Egypt, *who had* '*given them more than a Taste of the Clusters of the Grapes of* Canaan '*into their Cup.* Thus did they stile him, and write of him in their 'Addresses to his Son *R. C.* after his Decease, saying, *Though the Sun* '*was set*, *yet no Night ensued*, &c. For unto him (i. e. *O. Cromwell*) 'had they lift up their Voices (i. e. superlative Acclamations) on 'this wise, and sent their Petitions, and he heard their Cries, and 'in a large measure answered their Requests; as appears by his revi-'ving an Ordinance in the Year 1654. (citing what he had Enacted 'in defence of *Priests*, p. 25.) and then follows, *viz.* Come ye '*Priests*, who say, He (i. e. *O. C.*) was the Light of these Three 'Nations, (yea, the most Illustrious Light) *and the Light of your* '*Eyes*, *and Life of your fainting Spirits*; *and a* Moses, *that led you out* '*of the Land of* Egypt. Come, tell us, where did *Moses* (who wished 'that all the Lord's People were Prophets) make such an Act or 'Ordinance as this, to protect the *Priests* in the time of the Law? *&c.*

I may

I may query by the way, If *O. Cromwell* was the moſt Illuſtrious Light of theſe Three Nations, and the Light of thoſe *Pariſh Prieſts* Eyes, and the Breath of their Noſtrils, their Glorious Sun, the Nations Pious and Worthy Patriot, that gave them Life and Light to their fainting Spirits? *&c.* Then,

Q. 1. Have the Three Nations been in Darkneſs ever ſince *Cromwell*'s Death?

Q. 2. Have not the *Prieſts*, &c. (who thus blaſphemouſly ſung his Praiſes) been blind, dead and lifeleſs, ever ſince he died?

(P. 27.) 'It appears, that *O. C.* your Nurſing Father, and the 'Parliaments, that ſat when he Ruled, did much for you; and 'therefore you, in your Addreſſes to his Son (for whoſe Succeſſion 'in the Government you bleſſed God, ſtiling him, *Your moſt Ex-'cellent Prince, Soveraign, moſt Serene Highneſs*; Your *Joſhua* and *So-'lomon*, &c.) ſeemingly much bewailed the ſad Stroke of Provi-'dence, that took away the Breath of your Noſtrils, and ſmote 'your Head from off your Shoulders, *&c.* as in your Addreſs to '*R. C.* from *Coventry*-City. So when the Lord in his Wrath had 'removed him, whom you had ſo flattered and applauded, then 'did you begin to crave the Help of his Son, whom you looked 'upon to be the *Lord's Joſhua*, which he uſher'd in, when he took 'away *Moſes*, as you ſay. And many were your Addreſſes, which 'you ſent from ſundry parts of the Nation unto him. (Thus far the Recitation, *Truth's Character.*) Some Paſſages whereof, in the high Praiſe of *Oliver Cromwell*, and his Son *Richard*, do here follow.

In the Addreſs of ſome *Pariſh Prieſts* of *Surrey*, and others, unto *Richard Cromwell*, after his Father's Death, are theſe Paſſages, *viz.* 'We cannot but mourn under that Inexpreſſible Loſs, that theſe 'Nations ſuſtained in the Death of ſo Choice and Eminent a Ser-'vant, as your late Father, the moſt Renowned that ever Ruled 'in theſe Nations.—We preſumed to preſent our ſelves the real 'Friends of your late Father, who ſpent his Days in the Cauſe of 'God and his People, till the World was no longer worthy of 'him.

In the Addreſs from the *Pariſh Prieſts* and others of *Suffolk*, to *R. C.* 'The ſad Thoughts of your Fathers moſt lamented Death, 'filled all our Hearts with Sorrow and Tears: Yet, although our 'Sun is ſet, no Night hath enſued.—And our Prayers are, that 'your Government may ſtill be as a Morning without Clouds, *&c.*

In

In the *Priests* of *Norfolk*, and of the City of *Norwich*, their Address to *R. C.* 'They professed their deep Sense of the Loss of 'their late Renowned Protector, the Commonwealth's most Tender Father. And did solemnly promise and engage themselves 'faithfully to serve and obey his most Serene Highness, as his Liege 'People, in the Defence of his Person and Government, with their 'Lives and Estates, *&c.* [Now I would seriously ask *Henry Meriton*, If he had not a hand in this *Norfolk-Address?* I supposing he can remember those Days, and how Conformable he then was, as well as now.] The like from the *Parish Priests* and others of the County of *Sussex*, *Berks*, *Bedford*, *Taunton*, *Chard*, *Hereford*, *Hertford*, *Lancaster*, *Leverpool*, *Preston*, *Wiggan* in *Lancashire*, *Northampton*, *Stafford*, &c.

In the Address of the *Parish Priests* and others in the County of *Hartford*, and Burrough of St. *Albans*, they pray, 'That the Lord 'would both cause the Mantle and Spirit of their departed *Elijah* 'to rest upon his Head and Heart.

In the Address of the *Parish Priests* and others in the County of *Northampton*, to *R. C.* 'They speak of the precious Memory of his 'Thrice Renowned Father, under whose Shadow (say they) we sat 'for a time with great Safety, and sweet Repose ----- And were 'amazed at the divine Stroke, that took from us in a time so un-'look'd for, the Light of our Eyes, and the Breath of our Nostrils, 'the Wisest and most Glorious of Princes, *&c.*

In the Address of the *Priests* and others of the County of *Warwick*, to *R. C.* 'They also express their Sorrow for their late un-'speakable Loss, by the Death of his Highness's Incomparable Fa-'ther, *&c.* Yet saying, Tho' their Sun is set, yet no Night ensued. 'For no sooner was the most Illustrious Light of these Three Na-'tions extinguished, but it pleased the Father of Lights to set up 'another; and that taking away a *Moses*, bestowed on them a 'Joshua, &c.

From the *Priests* and others of the East-Riding in the County of *York*, in their Address to *R. C.* 'They also express Sorrow for the 'Death of his Father; yet had Hopes, that God had raised *Him* 'up, to promote the same Common Interest of *Zion*: And pro-'mised Submission to him, and did declare (as they pretended) in 'the strength of Christ, to be Assistant to *him* (i. e. *R. C.*) with 'whatever was precious in their Eyes, *&c.*

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Theſe are but a few Inſtances of Addreſſes amongſt many more, too tedious here to recite, in the ſuperlative Praiſe of *Oliver Cromwell*, and his Son *Richard*, after his Father's Death; wherein thoſe *Prieſts*, &c. in their pretendedly Religious Stile, did thus loudly ſing to the high Praiſe and Glory of thoſe Perſons, call'd *Protectors*. But then, what great Numbers of them turn'd their Tunes, and chang'd their Song, after the Return of K. *Charles* II. when the Act of Uniformity came in Force, 'tis not unknown in many parts of this Nation, how that many Eminent *Pariſh Prieſts* Conform'd, contrary to their Solemn Covenant and Oath, ſome of them to ſave their Old Livings, Vicarages, Tithes and Glebe-lands; (and was't not thou, *H. Meriton*, one of that ſort?) others left their Old Livings and Places, and removed into other Counties, and Conformed for New Ones; where their former Zeal for their Reformation, and their Solemn League and Covenant, was not ſo well known; that in their New Places they might not appear ſuch Changlings and Temporizers, as they were, for their own Ends and Lucre. But how to excuſe this ſort of Selfiſh Temporizing, and Breach of Covenant, for Gain and Lucre, was ſomewhat a difficult point. Thoſe that were ſo Stout and Hardy, as to outface and quiet their own Conſciences for a time, they could the more eaſily relinquiſh their Directory, and all that pretended Reformation, and wheel about to the Liturgy, the Common-Prayer-Book: And then on goes the Surplice, bowing before Altars, ſign of the Croſs on Infants Faces, *&c.* And what ſhift made they to ſubject themſelves to thoſe Ceremonies? *O let's not be hinder'd from Preaching the Goſpel by ſuch Indifferent things or Ceremonies: We'll rather Preach the Goſpel in a Fool's Coat, than be debarred from our Miniſtry. We muſt uſe Chriſtian Prudence*, &c. With many ſuch ſlim Excuſes and Allegations. But the Searcher of Hearts ſaw Covetous Self, more than Goſpel Zeal, or Sincerity, in the bottom: And many People through theſe Nations were not Ignorant of theſe things.

As for ſuch Miniſters or Teachers, as Conſcienciouſly Diſſented, and could not Conform, what is here related of the Temporizers, does not affect them, nor is it intended to affect any, but ſuch as have been or are concerned. And it was theſe Invidious Adverſaries unjuſtly and cruelly upbraiding the *Quakers* about *Government*, and *Agility of their Conſciences*, as before, that occaſioned the Recital of theſe things: For Envy muſt ſometimes meet with an Inevitable Check, *Secundum hominem.*

CHAP.

CHAP. XII. *Of their Aſſemblies.*

(*i. e.* the QUAKERS.)

TO make the ſaid People, called *Quakers*, Suſpected and Dangerous, they again repeat ſome of their old ſtuff about a *Fund*, &c. They ſay, *Great Care is uſed to preſerve their Aſſemblies, their Fund or Exchequer, the Regiſter of their Sufferings*, &c. To which they were fully Anſwered, and the Innocency and Service of our Aſſemblies more fully and clearly Vindicated, than they can Anſwer, both with reſpect to the Worſhip of God, and Practice of pure Religion, in point of Charity and Compaſſion to the Afflicted and Indigent; as in *Truth and Innocency*, p. 39, 40, 41. And I told them, 'We deny their Terms of *Fund*, *Exchequer*, or *Common Bank*; 'we know no Common Stock we have, that can properly be called 'a *Fund* or *Exchequer*, for improvement of a Stock, or advancing 'and increaſing Money upon, as a Fund, Foundation, or ſettled 'Bottom, *&c.* What Fund for Improvement can a Collection for 'our Poor be, that is ſoon diſtributed and ſpent? Though we have 'free and voluntary Collections in our *Monthly* and *Quarterly Meet-*'*ings*, for the Charitable Supply and Relief of the Poor and Indi-'gent among us, that they may not be chargeable or burthenſome 'to our Neighbours, of other Perſwaſions, nor to the Pariſhes 'wherein they dwell; with other neceſſary Charges; which both as Men and Chriſtians we are obliged to defray, and need not be aſhamed thereof, nor afraid to manifeſt our Innocent and Chriſtian Deſign therein, as being of no Danger nor Hurt to the Civil Government, or any People; as divers of our Adverſaries have endeavour'd to Inſinuate, not being able to prove any Matter of Fact, or Ill Effects thereof on our parts, that might render us either Criminal, or juſtly Suſpitious. And yet they envy and inveigh againſt our Innocent Meetings of all ſorts, both thoſe ſet apart intirely for Worſhip, and thoſe for the Exerciſe of Chriſtian Care and Charity; wherein we ſerve and worſhip God alſo.

Theſe Adverſaries, to advance the Credit of their Agent *F. Bugg*, tell us, *As for what we have cited from Mr.* Bugg's *Books, if he has wronged them in that, or by falſe or forged Quotations, we deſire they would manifeſt it by a particular Notation of them; and then Appeal to the Honourable Houſe of Commons, to whom he has tendred ſeveral of his Papers, that they would inflict a Condign Puniſhment on him: But we are*

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well assured (quo' they) *that his Truth and Sincerity herein will abide the Test of their severest Scrutiny*, p. 97, 98. From hence it is observable, how highly Confident these Men are of *F. Bugg*'s Truth and Sincerity, in what he has writ and quoted against the People called *Quakers*; whereby they have espoused his Controversies against the *Quakers*, and thereby have assumed to themselves no small Task, and made themselves Accountable for his manifold Abuses and Forgeries, by their so Confidently taking his part, and exposing their assurance to the World of his Truth and Sincerity, in what he has done and attempted against us, to incense the Government and Nation to our Persecution and Ruine, if he could have obtain'd his Evil Ends, which God hath hitherto frustrated; Thanks be to him. If these Men have read our Answers extant, fully detecting *F. B*'s gross Forgeries and Falshoods, they should not need now to desire a Manifestation thereof by particular Notations; being particularly and plainly noted in our Answers: And if they have not read our Answers, then they might be ashamed thus to assert his Truth and Sincerity, and to be so Credulous of a Party so Invidious, without an Impartial Hearing of the accused Party. And the more Disingenuous and Indiscreet they, to shew so much Confidence, and high Commendation of a Person so bitterly Invective, without an Impartial Hearing of the party Accused, as well as the Accuser. And when *F. Bugg* has given his persecuting defaming Papers to the Members of Parliament against us, we have not been afraid to Appear, nor backward to Vindicate our Innocency, and detect his Envy, Falshoods and Forgeries against us to the Parliament: Which many have been made sensible of, to his Shame and Contempt in the Eyes of many Discreet and Impartial Persons of Note and Quality. And it will be no Honour to any of these *Priests*, to abet or gratifie such a Mercenary Tool, as many of them have done.

And further, in Honour to *F. Bugg*, these Rectors give this Relation, *viz.* G. Whitehead *knows, he had lately an Opportunity (could he have made good his Accusations) of exposing* Fr. Bugg, *before several of those worthy Members, in the House of our Right Reverend Diocesan, in* London; *but what did he get by the Attempt, but Shame and Confusion, before so great a Presence?* p. 98.

Answer: I would know of these Accusers, whence they had this Account? Had they it from *F. Bugg*, or from any Indifferent Person present? Let them produce their Witness, that *G. W.* by the Attempt, did get but Shame and Confusion. For 'tis a notorious Falshood, as both their Diocesan, and those Grave Members of

Parliament then preſent, might eaſily obſerve, and I doubt not were ſenſible, how *F. B.* was baffled and confounded, when he was cloſely put to it, about ſeveral of his falſe Charges and Accuſations, in his *New Rome Unmask'd:* As about *denying Chriſt Jeſus, and the Holy Scriptures*; and particularly his Charge, viz. *That the Quakers Prophets gave Witneſs to* G. Fox, **inſtead** *of this Chriſt; that they call him* (G.F.) *the Branch, the Star, the Sun of Righteouſneſs; and put the North of* England, *for the Town of* Bethlehem; as in's Epiſtle to the *Bereans*, and p. 81. Upon my Negation of this falſe Charge, and urging upon him to make Proof thereof, and ſhewing how groſly he had perverted our Friends words, relating to Chriſt the *Branch*, the *Star*, the *Sun of Righteouſneſs*, &c. he could make no proof of his Charge, but was put to a *Ne plus ultra* therein: As alſo in his falſly Accuſing us with calling the Holy Scriptures *Beaſtly Ware*; which he has preſumptuouſly repeated over and over in divers of his Books againſt us, even after detected of the Folly and Falſhood of that groſs Accuſation. As alſo, I made it then plainly appear, how that, becauſe of our Solemn Denial of four of his falſe Charges in his *New Rome Unmask'd*; he, the ſaid *Fr. Bugg*, in his Book ſtiled *New Rome Arraign'd*, 'forged a Trial, and many notorious Lyes therein, in 'other Men's Names, to ridicule, defame, and ſcandalize divers 'Citizens of *London*, and Men of good Repute; condemning them 'alſo to the Pillory for Perjur'd Perſons, in his pretended Trial, in 'a way of Judicature, unwarrantably acted by himſelf; as 'tis charg'd againſt him in *The Quakers Vindication*, againſt *F. Bugg*'s Calumnies, printed 1693. and deliver'd to the Members of Parliament, to Clear us from his groſs Aſperſions and Calumnies. As alſo, I diſcover'd before the ſaid Dioceſan of *Norwich*, and thoſe Members of Parliament aforeſaid being preſent, 'how the ſaid *F. Bugg* had profanely 'forg'd a Sermon, which he ſtiled *G. Whitehead's Sermon*, of above 'Two Printed Sheets, in his Book ſtiled *The Pilgrim's Progreſs*; 'wherein he has confuſedly patch'd and pack'd broken Quotations, 'and intermix'd his own ſcurrilous Abuſes, and therein profaning 'the Sacred Name of Chriſt and God, *&c.* under the Title of *G. 'Whitehead's Sermon, explaining their Ancient Teſtimony.* This and ſuch groſs, abominable and profane Forgery, I charg'd *F. Bugg* with to his Face, and diſcover'd in the Preſence of the Biſhop of *Norwich*, and thoſe Members aforeſaid; our Friends *John Vaughton* and *John Feild* being alſo preſent; and the ſaid *J. V.* alſo detected *F. Bugg* of Falſhood and Defamation. 'Tis too tedious here to relate all the Diſcourſe we had at that time, in the Preſence of thoſe Perſons of Note

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before-mentioned, whose Moderation and Justice was Commendable, in their affording a patient and sober Hearing to both Parties. And I can safely declare, I was so far from coming off with Shame and Confusion, that I seldom ever was more easie and chearful in my Spirit in managing a Controversie with an Adversary before.

And 'tis further observable, what an high and flattering Applause these Men give of *G. Keith*, in these words, viz. *And as for Mr.* Keith, *(who is now received into our Church, and deservedly respected by all the Members thereof) his excellent Learning, and, which is better, his great Modesty and known Sincerity, sets him as much above those that defame him, as a Chalice of pure Gold is in price beyond sounding Brass, or a tinkling Cymbal*, p. 98. Seeing *G. K.* is received into your Church, and so highly commended by you, not only for his Learning, but his Modesty and Sincerity: You may take him, and see what a Rare Instrument you'll make of him, and how Sincere he will prove at the long Run. And you esteem him so sincere and excellent a Piece, as is meet to be compar'd to *pure Gold*; if he be such, as you compare him, he must needs excel you all, who are arguing and pleading for Impurity and Sin during Life, and as *cleaving to your best Performances*; *and accusing the Church of God with complaining, That their Righteousness was as filthy Rags*, as before, p. 26. But now in Contradiction to all this, you have found a Man that has no Dross in him, if your Comparison be true, and he meet to be compar'd to *pure Gold*. But by your leave, we can neither believe you herein, nor yet in your saying, *He is so deservedly respected by all the Members of your Church:* For we really believe (as we have heard) the contrary from many, that all of the more Considerate and Wiser sort, both of Ministers and Members, do not so esteem of him; who has been so perfidious to the People he was above *Thirty Years* Conversant among, and so highly Vindicated, as he had the People called *Quakers* (together with their *Principles)* as God's Chosen People and Church; whom he now Reproaches and Vilifies to the Highth: Being also now received into that Church, which he has abundantly testified against, together with their *Bishops* and *Priests*, as in his *Immed. Revel.* and other Books, which he should have particularly and fully Answered and Refuted convincingly in all the parts thereof, rather than slide off, under pretence of *Retractation.* But if this your Proselyte *G. K.* excel you all in Purity and Sincerity, *as pure Gold*, and deserves to be compar'd thereto, in your esteem; or be so sincere, as the pure Honey, without any mixture of Wax, *&c.* why do not you of the *Clergy* procure his Preferment, if not to be

Arch-Biſhop, yet to ſome *Biſhoprick*, at leaſt to ſome fat Benefice, for it's that he wants? Your ſuperlative Praiſe given of him, will appear but a meer Complement and Flattery, if you do not in this Kind ſome way promote him to a far higher Dignity, than a poor Itinerant Deacon, to clamour up and down againſt the *Quakers*: Which in the End will in no wiſe turn to his own, or your Reputation, Honour or Credit.

But to return to our Solemn Aſſemblies: In good Conſcience we ſtill affirm, they are all Religious and Chriſtian Meetings, both thoſe appointed and ſettled intirely for the Worſhip of Almighty God, and thoſe for Chriſtian Care, good Order, and Exerciſe of Chriſtian Charity in our Society; they are all Religious Ones to be ſure, and Innocently held in the Name of the Lord too: As, *Whatſoever ye do in Word or Deed, do all in the Name of the Lord Jeſus*, Col. 3. 17. And what have theſe Men to object againſt any of theſe our Meetings? They ſay, *But* G. Whitehead *anſwers*, (p. 43. *Truth and Innocency)* 'As to the Door of our Yearly Meeting being kept by 'ſome Perſon or Perſons, this we hope is no Offence in it ſelf; the 'Door not being lock'd, barr'd, or bolted, as prohibited. Againſt this they alledge the *Proviſo* in the Act of Exemption, againſt the Door's being lock'd, barr'd or bolted, during the time of ſuch Meeting together, *i. e.* for Religious Worſhip: And they thereupon queſtion, *Is it not clearly the Deſign of the Act, that all Meetings for Religious Worſhip ſhould be free for every one that pleaſes to come unto them*; *and* (as they ſay a few lines before) *for every one to come into, that has a mind to do ſo?* p. 98. Thus they object, becauſe I ſaid, 'Our 'Meetings are innocently upheld in the Name of the Lord, for his 'Worſhip and Service: Wherein I included both thoſe intirely ſet apart for the Worſhip of God, and thoſe for his Service, relating to Offices of Chriſtian Care, Love and Charity one towards another, for the Practice of that pure Religion we are called unto; wherein God is ſerv'd alſo. Though theſe are diſtinct from thoſe ſet apart intirely for Worſhip; as, fervently Praying to God, in the Name and Spirit of the Lord Jeſus Chriſt, and ſoberly Diſcourſing about the Poors Wants and Supplies, and for good Order in Converſation, are diſtinct Exerciſes, yet both Religious Practices and Exerciſes, and perform'd in the Name and Service of the Lord. And therefore I do not find that we are inconſiſtent herein, as theſe Men ſuggeſt, from our mentioning ſuch Meetings as are not intended for Worſhip, *Juſt Cenſure*, p. 26. that is, when and where the Door of the Meeting is kept by ſome Perſon or Perſons, as aforeſaid, to prevent

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diſorderly Intruders and Buſie-bodies, when the Meeting is upon Buſineſs, which concerns the Help and Comfort of our Society in things honeſt and commendable, as before obſerved. And 'tis but meet ſuch Doors ſhould be attended in a populous Place or City, to prevent diſorderly Crowding upon them; and I think, no Civil Society, who have the neceſſary Concerns thereof to inſpect, will be offended at ſuch Attendance and Care at the Doors, that the Meeting may be kept Peaceable, and free from Interruption, whether it be for the Care of the Poor, or of the Lives and Converſations of thoſe among us; or amicably to impart or propoſe any Matter of Counſel, or Chriſtian Advice, in any thing proper to our Society. Would theſe Men be willing, that every unconcerned Perſon ſhould have free Liberty to intrude into their Company, private Meetings, or Convocations, ſo as they could not have free Liberty to Diſcourſe of Matters among themſelves, relating to their Miniſtry, Church, Order, or Diſcipline? And I do not think their Veſtries, or Pariſh-Officers, would admit of ſuch a Liberty, to be invaded and crowded upon by Perſons unconcerned, (nor any Religious Diſſenters whatſoever) when they are upon their neceſſary Concerns: There's no Civil Society, but would be kept Civil and Uninterrupted in their neceſſary Affairs.

But we are upon a Law-point, wherein we are Accuſed *to defeat the Intent of the Law, by ſetting Perſons about the Door, that none but whom we pleaſe ſhould enter*, p. 98. Which is not true in the preſent Caſe. We neither defeat the Letter, nor intent of the Law, whilſt our Doors are neither lock'd, barr'd nor bolted, nor any unlawful Act or Deſign carried on in our Meetings; but what is truly Chriſtian and Religious, to maintain Love and good Works; the Intent of the Law being, *For the Uniting of the King's Subjects in Intereſt and Affection*; which we are ſure, Love and good Works do not interfere with, nor our being Examples of Love and good Converſation; which we deſire all may be, who come among us. To their alledging againſt us a Maxim of that great Lawyer, C. *J. Cook*, Inſtit. l. 3. viz. *That Caſes out of the Letter of a Statute, yet being within the ſame Miſchief, or Cauſe of making the ſame, ſhall be within the ſame Remedy that the Statute provides.* This do's not affect us, as to make us culpable of defeating the Intent of the Law; for the Reaſon of the Maxim may be inverted for us, thus, *viz.* That Caſes out of the Letter of the Statute, yet being within the Benefit and Good intended thereby, or Cauſe of making the ſame, ſhall be within the ſame Priviledge and Liberty that the Statute provides, *viz.* For the Uniting

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the King's Subjects in Intereſt and Affection, (as in the ſaid Act, unduly alledg'd againſt us). For all our Religious Meetings have a real Tendency thereto, as thoſe more publick, only ſet apart for Worſhip, and thoſe more private, for maintaining Chriſtian Charity, Love, and pure Religion, in Practice.

Theſe Men object againſt *G. Whitehead*, *That he labours to ſtrengthen their Teſtimony* (viz. againſt Tithes) *by ſome of the Martyrs, who were, he ſays, of their Mind herein, eſpeciall one* William Thorp: *This* W. Thorp (ſay they) *was indeed a zealous, but ignorant Man, who lived in the Reign of* Henry IV. *but was no Martyr*, p. 99. l. 12. By their thus accuſing that honeſt and faithful Sufferer, *William Thorp*, as being an *Ignorant Man*, they talk more like Papiſts, than real Proteſtants, among whom he was of high Eſteem, as a *faithful Witneſs*, and *valiant Sufferer for Chriſt* in his day, and is recorded *a good Man, and bleſſed Servant of God.* And then it ſeems bold Preſumption in theſe Men, to affirm, *That* William Thorp *was no Martyr*; wherein they are very poſitive: Though the Record makes it more probable, 'that as it could not be ſuppoſed, that he would ever retract 'his Sentence and Opinion, which he ſo valiantly maintained before 'the Biſhop. And it not being found, that he was burned; where-'fore (ſaith the Record) it remaineth moſt like to be true, that he 'being committed to ſome ſtrait Priſon, according as the *Arch-Biſhop* 'in his Examination before did threaten him, there (as *Thorp* con-'feſſeth himſelf) was ſo ſtraitly kept, that either he was ſecretly 'made away, or elſe there he died by Sickneſs, *Vol.* 1. *Mart. fol.* 708. *printed* 1641.

Note hence, whether he was ſecretly made away, or died in Sickneſs, by his ſtrait Confinement, he was a Martyr in his Death, as well as in his Teſtimony for Chriſt Jeſus, againſt the Corruptions, Pride and Covetouſneſs of the *Romiſh Prieſts* and *Church*, &c. which may be ſeen at large in the *Book of Martyrs*; tho' theſe Men make very ſlight of him, as a *zealous, but an ignorant Man*, and *no Martyr*. Their pleading, *The Labourer is worthy of his Hire*; *and, Have we not Power to eat and to drink? And, If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your carnal things?* quoting Luke 10. 7. 1 Cor. 9. v. 1, 4, 5, 6. p. 99. Theſe prove nothing for the impoſing or requiring the *Quantum-Tithes*; much leſs will theſe Scriptures warrant the *Prieſts* Proſecuting and Impriſoning them for Tithes, who are none of their Hearers, and receive no ſpiritual things from them. And to their ſaying, *Shall we not deſerve Meat and Drink, and other Neceſſaries at your hands, when by our Miniſtry ye*

are

are Inrolled in the Book of Life, and made Heirs of the Kingdom of Heaven? p. 99. l. 26. They who can ſay *Amen* to this, that by theſe *Prieſts* Miniſtry they are Inrolled in the Book of Life, and made Heirs of the Kingdom of Heaven, (which yet we have no real Teſtimony of) or if any ſo believe, let them allow them a free Maintenance for them and their Families. But this will not warrant a forc'd Maintenance by Tithes or otherwiſe. And ſeeing theſe Men have ſo much ſlighted *William Thorp*, as but an *Ignorant Man*, and take no Notice of the other Martyrs and Witneſſes, in their Teſtimony againſt Tithes, 'tis meet the Reader ſhould have a Recital of what I briefly writ in this Caſe, in *Truth and Innoc.* p. 43, 44. *viz.* 'As to our Teſtimony againſt Tithes, and forced Maintenance for a Miniſtry, *&c.* 'tis no new Teſtimony among us, but 'what we have believed to be a Chriſtian Teſtimony ever ſince we 'were a People; as did divers of the Martyrs, and of the beſt Reformers, in their day and time; witneſs *John Wickliff*, *William Swinderby*, *Walter Brute*, *William Thorp*, the *Bohemians*, with others mentioned in the Book of Martyrs, who did bear Teſtimony againſt 'Tithes, and Compelled Maintenance, and other Corruptions of 'the *Popiſh Clergy*. This their Teſtimony againſt Tithes, in the 'Goſpel-times, was made a Principal Article againſt them by the '*Papiſts*; as more largely appears in the firſt Volume of the Martyrs, in the Reign of *Richard* II. *Henry* IV. and *Henry* V. And eſpecially *William Thorp*, in his Examination before the Arch-Biſhop 'of *Canterbury*, gives an ample Teſtimony againſt Tithes, and the 'Pride of Prieſts, ſince the old Law; for Tithes is aboliſh'd by 'Chriſt. He expreſly tells the Arch-Biſhop, *viz.* "Thoſe Prieſts, "that will challenge or take Tithes, deny that Chriſt is come in "the Fleſh, and do the Prieſts Office in the Old Law, for whom "Tithes were granted; for elſe Prieſts take now Tithes wrongfully: See *Book of Martyrs*, Vol. 1. p. 700. printed 1641.

Theſe Men's Accuſation from *John Pennyman*'s Information, *That he was greatly ſcandaliz'd at the falſe Returns*, i. e. of Sufferings, *which tho' proved to be falſe, they* (*i. e.* Quakers) *enter'd in their Regiſter, as true*, p. 99. This Charge relates *falſe Returns* (in the Plural) how many I know not, nor what they are. And 'tis a Charge very extenſive, reflecting upon not only One Perſon, but Many, perhaps our Whole Society: But what *falſe Returns*, and who and how many they were, that enter'd them, we are yet to ſeek. It had been a more Friendly Office for *John Pennyman* to have given us a Catalogue of thoſe *falſe Returns*, and of thoſe *many and downright Falſhoods*, they

they tell us of, than as an Adversary to give our Enemies occasion thus to defame us, as if we suffer'd a Register with many groundless and downright Falshoods: Which I take to be very scandalous. And as Untrue and Unjust is, what these Men noted against us in their *Brief Discovery*, &c. p. 25. *That they (i.e.* the Quakers) *have a Register of their Sufferings, thereby to render the Governours and Government odious for Persecution to Posterity:* Without making any distinction between the present Favourable Government, and those under which we have formerly suffer'd severe Persecutions: In this therefore they are very Unjust. And I am not Conscious to my self of any *Notorious Untruth*, in saying, Neither do I know of any among us, that have *so* threatned to publish it (*i.e.* the whole, or a general Register of the Quakers Sufferings) to After-ages; much less with a design to render the Governours and Government (without Exception) Odious for Persecution to Posterity. What they say of *G. W.* as *Great Censor* Librorum, *few coming forth without being submitted to his Examen*, p. 99, 100. is not true; neither do I know any one Book so submitted. Their quoting *W. P.* to prove me guilty, (*Judas and the Jews*, p. 41.) his saying, 'Our faithful 'Chronicles of the Bloody Tragedies of that professing Generation 'will tell future Ages other things. And his *Rejoinder*, p. 410. 'That *New Provocations* may give occasion for their History to come 'abroad to the Nation more *Compendiously* than ever. But these Men have falsly quoted him; for instead of [their History] they have put [their Register.] I said true, I did not then know so much as what they now quote, though it be short of their Charge. And as neither of these Quotations did threaten the late or present Governours and Government, to render them Odious for Persecution to Posterity; but that former professing Generation, who then were so busie and invective in their Books and Pamphlets against us, when his two Books quoted were printed, in 1673. *So* neither do I yet believe, that they intended, that a General Register of the Quakers Sufferings would be divulg'd for future Ages; though he might suppose a *Compendium* thereof, by his words [more Compendiously than ever.] For divers Books, or Histories, of our Friends Sufferings, both in *Old* and *New England*, have been publish'd already; so that there's the less need of a General Register thereof to be publish'd. Though if the *Priests*, or any of them, should continue or renew Persecution against us for forc'd Maintenance, Tithes or otherwise, as I believe our Christian Testimony will stand against them therein, so I am apt to think their severe

Persecutions

Perſecutions will make them Odious, and may be expoſed to Poſterity, either by Hiſtory, or Compendiums thereof. I do not threaten them therewith, but I tell them my Thoughts. I have not *Excuſed* what they Charge againſt *E. B.* (as I am accuſed) about the Compariſon of the Sufferings of the People of God, *&c.* but Explain'd his Intention; being not ſafely expreſſed in his Works, *Truth and Innocency*, p. 44, 45, 46. And I have purpoſely omitted many of theſe Men's reviling Reflections, and ſcurrilous Detractions, and injurious Perverſions, as well as divers things that have been before anſwer'd; though I have pretty fully trac'd them in thoſe things, which to them may ſeem moſt material and weighty againſt us, and have Conſciencioufly (without affected flouriſhing) anſwer'd them, according to the Ability given me of the Lord, who hath in a good Meaſure hitherto helped and aſſiſted me.

To theſe Men's Concluſive Inſinuation, that *there are many things of a publick Nature, which they have purpoſely omitted; and ſome which they have but gently touch'd upon.*-----They would hereby ſeem to be very gentle, mild, and ſparing towards us, as if they ſhould tell us, they have ſhewn us Mercy; when they have ſought our Deſtruction, by bitterly Aſperſing, and odiouſly Recriminating us in many things of a publick Nature. For what worſe, more odious and obnoxious could they have render'd us, than *Blaſphemous againſt God, Chriſt, and the Holy Scriptures, Seditious, and Treaſonable to the Government or State?* Wherein they have ſhewn neither Mercy nor Truth. And at laſt, after their pretended *Gentle Touches upon things of a publick Nature*, alledged againſt us, *They leave them to the Wiſdom and Prudence of our Rulers in Church and State: Since what Influence they may have upon our Peace and Quiet, is their Province, not ours*, (ſay they) *to take Care of.* Which ſtill ſeems to be an Inſinuation againſt us, as dangerous to the Nations Peace and Quiet.

The Lord in Mercy (if it be his Will) give theſe Men a true Sight and Senſe of their Prejudice and Envy; and Humble them unto true Repentance, for their deviſing Miſchief againſt them who are quiet in the Land.

Some of the *Three Norfolk-Rectors Doctrines*, where-with they oppose the *Quakers*; together with some of their *Contradictions*, Notes and Queries on them.

UNder their Title of *A Brief Discovery of some of the Blasphemous Principles of the People called Quakers*, This is the first, viz. *Of the Light within:* Great Mystery, p. 209. and p. 331. 'This 'Light, that doth enlighten every one that cometh into the World, 'is not Conscience; for the Light was before any thing was made, 'or Conscience named: *Brief Discov.* p. 3

[*Note*, This is these Learned Doctors principal Charge of *Blasphemy*, being their first Charge against the Quakers. *Query:* Is not their Charge blasphemous herein?]

But in this their other Book, on second Thoughts, in plain Contradiction to themselves, they confess, *viz.*

Chap. I Contradiction. *It being a great Truth, that Christ is the true Light, which lighteth every Man that cometh into the World; and that Light, no doubt, was before any thing was made, or Conscience named; Principles of the Quakers*, p. 4. and p. 5, 6.

Note, Now this is a *Great Truth*, which before they judged *Blasphemous.*]

Contrad. again. *But how if, after all, this Light of the Quakers be not any Beam of the true Light, but a Spark from the Devil's Forge*; Princ. p. 6. l. 30.—*His Quaker-Light flashes there very Terribly, like Lightning, it burns where-e'er it falls*, Ibid. l. 9. à fine.

[*Note*, Have they not blasphemously scoff'd here?]

His Imaginary Christ, the Light within: --The Golden Image, you have set up, an Imaginary Christ within, Ibid. p. 7. l. 26, 33.

Contrad. *We heartily own his* (Christ's) *Appearance in the Flesh, and in the Spirit: His Personal Appearance in the Fulness of Time, and his Spiritual Appearance in every true Believer*, Ibid. p. 8. l. 4. à fine.

[*Query:* Is it not then Blasphemy, to call Christ within an *Imaginary Christ?*]

Chap. II. *Of the Breath of Life, which God breathed into Man, whereby he became a Living Soul:* The Rectors put this Question, viz.

viz. *Does he think that God really Breathes, or has Lungs to Breathe with?* Ibid. p. 10. l. 10. â fine.

[*Query:* Is not this an Atheistical and Unsavoury *Question?*]

Chap. III. Of Infallibility: *We say then, This is an Attribute incompatible with a Creature,* p. 14.

Contrad. *We own, there must be an Infallibility amongst good Men, or there would be none such,* p. ibid. l. 2. â fine.

[*Note,* But there are some such, therefore.]

The Holiest Man that is, is not able to give an Infallible Character of another Man, p. 15. l. 16.

Contrad. *We may certainly know* (i. e. Teachers) *whether they be false or true; or else, why are we commanded to Try the Spirits? Which shews they may be discerned of what sort they are; tho' Satan does never so much transform himself into an Angel of Light,* p. ibid. l. 4. â fine. *We may distinguish betwixt a Man of God, and a Dreamer of Dreams,* &c. p. 16. l. 2.

[*Query:* What! Certainly so know and discern, and yet not Infallibly? Or may we certainly know Fallibly? What rare sense is that!]

In none of these Cases (i. e. of the Ministry to Spiritual States) *can we reach further than a Certainty,* p. 16. l. 16. â fine.

A Man may be Certain by his Sense and Knowledge. Certainty and Infallibility are vastly different, p. 17. l. 6, 10.

Query: Is his Sense and Knowledge then Fallible, in what he is certain of?]

Of Ministers. *They may be true Shepherds, in relation to their Flocks, tho' in relation to God they may be Wolves, and so reckon'd at the last Day; but the Sheep sure may hear such a one's Voice, and follow such a Conduct, tho' the Men be wicked and ungodly, whilst their Doctrine is true,* p. 17. l. 6. â fine.

[*Note,* See what rare Ministers and Shepherds these Men would promote.]

Who doubts but Judas *was wicked enough? Yet the People might hear him, and follow him, whilst in his Doctrine he followed the Instructions of his Master: Nay, there is no doubt he might Convert some by his Ministry, and they might receive Nourishment from this Wolf, as* Romulus *and* Remus *from another,* p. 18.

[*Note,* The Lord deliver his Sheep from such *Judasses* and *Wolves.*]

On *Mal.* 3. 18. *Then ſhall ye* return *and* diſcern *between the Righteous and the Wicked; between him that ſerveth God, and him that ſerveth him not:* Theſe Rectors thus Paraphraſe, viz. *Well, ſays God, ſtay but till the Reſurrection:* Non eſt judicandum de operibus Dei ante quintum actum, *There is a time coming, when you ſhall ſee a difference, a time when I make up my Jewels, a time of the Revelation of the Righteous Judgment of God; then ſhall ye return,* Convertimini, *come to a better ſenſe of things; you ſhall ſee a difference, how much it avails to be Religious, when I ſhall ſeparate the Sheep from the Goats, and ſend one to Heaven, and the other to Hell,* p. 21, 22.

[*Note,* 'Twill be too late then to return, and be Converted, to a right ſenſe and diſcerning.]

Chap. IV. *Of Perfection:* Againſt a *Sinleſs One,* theſe Rectors conteſt, viz. *That Men ſhall have Sin, and be on a Warfare, ſo long as they be on Earth. The Saints are partly ſinful, and have failing in their beſt Works; and that St.* Paul *was not freed from the Act of Sin, whilſt in this Life,* &c. *And to oppoſe Men for ſpeaking thus, and to tell them, they are Ignorant of Chriſt, and this is not ſound Doctrine, ſpeaks him a Pleader for abſolute Perfection, and a ſinleſs State in this Life, which we had reaſon to cenſure as Blaſphemous,* (ſay they) p. 23. and l. 10. â fine.

Contrad. *Our Holineſs is the ſame, for* **Kind** *and* **Quality**, *with that of God's and Chriſt's, and therefore ſaid to be perfect,* p. 24. l. 3. â fine.

Contrad. again. *That Men ſhall have Sin as long as they be on Earth,* &c. *and will have Sin inherent in them at their beſt State, and adhering to their beſt Works,* p. 25. l. 14. â fine. *The beſt of Men were liable to commit ſin. And the Church of God complained, That their Righteouſneſs was as filthy Rags, That Sin cleaved to, and blemiſhed their beſt Performances,* p. 26. l. 26.

Contrad. *Thus God directs his People to take to them words, and ſay, Take away* **all** *Iniquity, and receive us Graciouſly,* p. 27. l. 18.

[*Query:* Then does not the Devil direct theſe Men to plead for Sin to continue ſo long as they live, and charge them with Blaſphemous Doctrine, who plead for a *Sinleſs State* in this Life?]

How Joyfully could ſome of us ſing our Nunc dimittas, (for dimittis) *and welcome a Winding-Sheet, which can* **only wipe** *us perfectly clean,* p. 27. l. 13. â fine.

[*Note,* Oh rare Winding-Sheet! Thou art ſet above Chriſt: Whence came this Doctrine?]

We hold, that every Duty we perform to God is good, because it is a Duty, p. 28. l. 14. (And yet in Contradiction) *Their Righteousness (i. e.* of the Church of God) *was as filthy Rags*, p. 26.

[How good was it then? And what was it good for? The true Church owns it not, neither does God accept it.]

Chap. V. In opposition to my pleading for the Spirit of Truth speaking *in* Man, and through and by the Ministers thereof, *&c.* These Adversaries say, viz. *This were true, if the Spirit spake in us, or them, as through a Trunk; as the Devil did through the Images, when he utter'd his Oracles*, p. 29. l. 6. à fine.

[What a rare Comparison have these Learned Men here produced!]

We cannot say with St. John, *That which was from the beginning, which we have seen with our Eyes, and our Hands have handled of the* Word *of Life; because we had the fortune to be born Sixteen Hundred Years after the Gospel was preached and confirmed*, p. 31. l. 9. à fine.

[*Note*, They have neither seen nor handled of the Word of Life, and yet they'll be Preachers and Witnesses of that which they have neither sight nor sense of.]

A dangerous Principle to assert, That Immediate Revelation, or Inspiration, is not ceased, but is a standing and perpetual Gift in the Church of Christ, (quoted against the Quakers, as *declared by a Learned Man*) p. 35. l. 9. à fine.

Contrad. On 1 *Cor.* 2. 9. *By the Common Illumination of the Spirit, he is enabled to understand the sense of that Revelation (i. e.* the Scripture) *and by a more special one to understand it savingly*, i. e. *to believe and obey it*, p. 33. l. 4. à fine.

Let us (saith he) a little more particularly Reflect upon that Blasphemous Doctrine of the Quakers, concerning a Spiritual Ministry, and Spiritual Worship, whereby they pretend, that the Holy Ghost now comes down upon their Assemblies, as it did in the Apostles time, and moves them to Preach and Pray by Inspiration, p. 36. l. 9. Again quoted from their said Learned Man.

[How Credulous are they of such Blasphemy, against a Spiritual Ministry, and Spiritual Worship? Oh sad and lamentable!]

Chap. VI. Of the Scripture. *The Letter (containing such Doctrines, as aboveſaid) is the Light, as* David *says*, p. 39. l. 4. à fine.

[Where *David* says so of the Letter, they prove not.]

We had thought a Christian could never have gone to Prayer, &c. *but he must be moved by the Spirit, it being the Spirit's Command to Pray always; or if thou meanest some inward Motion, we have met with none, that went to Prayer, that did not find some inward Motion and Disposition to it*, p. 46. l. 5. a fine.

[*Note*, This contradicts their opposing Spiritual Worship, Preaching and Praying by Inspiration, &c. as before.]

Of the *Light within*, which they term *Man's Reason, which unobscured might have been sufficient to have instructed him in the Practice of Justice and Honesty*, &c. *but alas now there's a Thief in our Candle, a thick Mist about our Understanding, that clouds it so, that we are ready without other helps to take the most brutish Immoralities to be laudable Virtues*, &c. p. 46. l. 21.

[*Note*, They appear very Misty and Cloudy indeed, by their treating the Light so courtsely as they have done.]

Chap. VII. *The Light within can be no Rule to us*, p. 49. l. 13.

But in plain Contradiction, these Rectors thus declare, viz. *If the Light be our Rule, we hope no Quaker will think a-miss of us, for what we have wrote against them; for every Man hath the Light within him, and must act according to it; which we seriously declare, we have here done: And if you should say, what we have wrote is false and erroneous, how could we help it? Seeing our Light ought to be our Rule, to square our Actions by, which (God knows) we have done accordingly*, p. 42. parag. 5.

Contrad. again, viz. *They all (i. e.* the Quakers) *follow the same Unerring Light, though it lead them in never so many Contradictions*, p. 48. l. 20.

The Scripture was the Sword of the Spirit, Ephes. 6. 17.

[*Note*, The Sword of the Spirit, the Living Word, was before the Scripture was written.]

All our Comfort flows from those Wells of Salvation, (speaking of the Scriptures) p. 54. l. 13. & l. 19.

[*Query*: Where do they prove the Scriptures to be Wells of Salvation, any more than the Fountain of Life?]

Of the *Witness of God in them, and Submission to the Judgment thereof*, These Rectors tell us, viz. *The Judgment of ancient Friends, and a whimsical Witness, called the Light within, fetch'd from* Terra incognita, *must be set upon the Bench, and authoritatively Judge and Determine all*, p. 57. l. 4.

[*Note*,

[*Note*, What Blasphemous Stuff is this against Christ, who is the Witness of God, the true Light, which enlightens every Man.]

Chap. VIII. Of Christ. *The Nature of Christ is only communicated to the Person of Christ without, while the Name is only given to Christ within, to his Graces and Image, by a Figure,* (i. e. *a Metonymy, the Effect for the Cause*) *so that here are not two Christs; for Christ without is only Personal Substantial, Christ within Figurative. And therefore to say, we are saved by another Christ, than that which is within, does not infer two Personal and Substantial Christs, but a Substantial one, and a Figurative one,* viz. *his Image, Graces and Influences called so, by a Metonymy or Metaphor,* p. 60. l. 3. to l. 8.

[Note: *Query* 1. Does not another Christ, than that Christ which is within, imply Two Christs? 2. And does not a Substantial Christ, and a Figurative Christ, imply Two Christs, if One and One make Two? What dull Divinity is this!]

Chap. IX. Of Water-Baptism: They term it, viz. *Our Water-Baptism,* p. 61. l. ult. They bring *Matt.* 28. 19. which they wrongly thus cite, *Go Teach and Baptize,* &c. and say, *This was the same Water-Baptism that Christ had instituted,* p. 63. l. 17.

Contrad. And yet confess, 'tis *into,* in *Matt.* 28. 29. and *Acts* 19. 5. Granting, *that in the* Name, *and in the* Power *and* Authority, *are all one,* p. 64. Part 4.

[*Note*, Consequently Baptizing them *into* the Name of the Father, Son, and Holy Ghost, as in *Matt.* 28. (as they grant) was a Baptizing them into the Power of God and Christ, *&c.*]

Another Scripture alledg'd for proof, is, *John* 3. 3, 5. *Except a Man be born again of Water, and the Holy Ghost,* &c. *Whatever be the sense of being born again, we are sure* (say they) *that Water is Water, and not the same in this place with the Spirit of God,* p. 54. l. 8. à fine. *We poor Ignorant Creatures, are so apt to take Water for Water,* p. 65. l. 17. à fine.

[*Note*, Here they make the Baptism of Water, and that of the Spirit, both one in (the Effect;) and so Idolize the Elementary.]

Contrad. *This new and more glorious Baptism of the Spirit* (they grant to be) *more than that other Elementary one,* p. 63. l. 7. à fine.

Contrad. again: *Here was such a Priviledge annext to this Water-Baptism, Regeneration, Remission of Sins,* quoting Titus 3. 5. John 3. 3, 5. Acts 2. 38. and 22. 16. *no reason to be more than the dabbling the Face with a little common Water,* p. 65, & 66.

[*Note*,

[*Note*, It must be more indeed, if it produce Regeneration, Remission of Sins, and the New Birth; the Water must be turn'd into Spirit and Life: But how should we believe such a Miracle, or Doctrine of Transubstantiation?]

Baptism with the Holy Ghost, in some measure, was always preparatory to that Baptism, (i. e. of Water) p. 66. l. 8.

Contrad. *Baptism was appointed as a means, whereby the inward Baptism of the Holy Ghost was given.* [Contrad. again.] *And therefore the Scripture-Baptism was not the Baptism of the Holy Ghost:* Quoting for proof, *Eph.* 5. 26. That he might sanctifie and cleanse it (*i. e.* the Church) with the Washing of Water, *ibid.* l. 24.

[*Note*, The Sanctifying and Cleansing the Church was *Christ*'s Work, and with his Water; and not the *Priests*, with their Water; see *Titus* 2. 14. and 3. 5.]

This (*i. e.* Water-baptism) *was the Badge and Livery the Christians wore:—Therefore when they were Baptized, they were said to put on Christ*, Gal. 3. 27. page 67. line 2.

[*Note*, What an easie way of putting on Christ these Men make! And further observe, I do not find one Argument or Proof offered for *Rantism*, or Sprinkling Infants, in all their Ninth Chapter; but for Water-Baptism, (*i. e.* of Believers) to which the receiving the Holy Ghost, and the Baptism thereby, is (by these Opponents) said to be *Preparatory, yea, always preparatory*, p. 64, 66.]

Chap. X. Of the Lord's Supper. *One would think, the words of St.* Matthew 26. 26, 27, 28. *and also of St.* Luke 22. 19, 20. *should be plain enough to determine this Controversie, While they were eating*, viz. *the Passover, Christ took Bread, and blessed it, and brake it*, &c. p. 70.

Contrad. *The Passover is abolished, but Christ our Passover continues for ever*, p. 73. l. 6.

[*Note*, 'Tis abolished, because a Type: As the Legal Priesthood was a Type of the Spiritual (as is confessed.) The Bread and the Cup were Typical, also of the Spiritual and by the same reason abolished.]

I hope we shall not stick in it, (i. e. the Shadow) *tho' we use it* (say they) *as a means to obtain the Mystery*, p. 73. l. 15. A fine. They call it a *Commemoration-Ordinance*, p. 70. *to remember him* (i. e. Christ) *by*, p. 71. l. ult.

[*Note*, Therefore their always sticking in the Shadow, only in Commemoration of the Mystery, does shew forth, that they have not obtain'd the Mystery.]

Of

Of Christ within, (against the Quakers) viz. *In effect they have cast out Jesus of* Nazareth, *as well as his Blood; only dress'd up one, as* Michal *dealt with* Saul, *a Counterfeit Phantasm, which they call a Christ within.* (p. 74. l. 5. â fine.) *The Phantasm of a Christ within the Quakers*, p. 86. l. ult.

[*Note*, 1. 'Tis Blasphemy to call Christ within, a Counterfeit Phantasm. 2. Our Owning Christ's Spiritual Appearance in true Believers (as these Rectors have in words also done) can be no casting out of Jesus of *Nazareth*, or his Blood; he being one and the same Lord Jesus Christ, who hath appeared both in the *Flesh*, without us; and in the *Spirit*, within us.]

Chap. XI. Of Government: They say, viz. *We very well know, what little Reason there is to expect Prophecies in these latter days*, p. 80. l. 10. â fine.

[*Note*, Expressly contrary to *Joel* 2. 28, 29. and *Acts* 2. 17, 18.]

Why might not Jesus be said to Reign, when K. Ch. II. *came to the Crown, who professed his Religion, restored his Church to her pristine Glory, and own'd himself a Member thereof?* p. 83. l. 1.

[*Query:* Who and where was Christ's Church before K. *Ch.* II. came to the Crown?]

Our English Monarchs since the Reformation (except one or two, and their Reigns were but short) have been great Exemplars of Piety, or else of Goodness and Compassion, p. 88. l. 5.

[And who were those Two Kings, that were not Exemplars of Pitey, *&c?*]

These Rectors quote *G. F.* as saying, 'Let the Tithes and Glebes 'be sold, and given to the Poor. Against which they complain thus, viz. *A small Box of Ointment for our Saviour, a slender Portion devoted to Christ and his Ministers; and yet repined and grudged at by these Wretches:* (Farther adding) *Neither can a pretence of Charity ever hallow or sanctifie such a villanous and profane Sacriledge*, p. 89, 90.

[*Note*, Ah poor Priests! What a *small Box of Ointment*, and *slender Portion*, do your make of all your Tithes, Glebes, manifold Incomes and Profits! Wherein the Nation is not unsensible of your heavy Charge and Burthen.]

These Vipers (say they) *are for trying another method, and 'tis a Blow at the Root, which they doubt not but will do the Business; and that is, the taking away our Maintenance, the denying us Oil to feed our Lamps, which will then go out of themselves. Oh these Priests*, &c. p. 90. l. 18.

[*Note*, Alas! How angry are these Priests, when any thing touches, or rubs upon their Gain! It seems a *Necessity* is not laid upon them to preach the Gospel, but to secure their Oil, the Tithes, *&c.* to feed their Lamps, or else they extinguish; their Preaching ceaseth of it self; their Lamps being not fed with Divine Oil, that is lasting.]

God preserve us from Quaker-Rage, who like Mad-folks fly upon every one they meet; and are fitter to be confuted with Chains, than Arguments, p. 91. l. 7.

[*Note*, By these and such like Calumnies, they have greatly shewn their own Rage and Fury; and hereby they give us Intimation, what they would be at, their old Work of *Persecution*.]

Chap. XII. G. Whitehead *labours to strengthen their Testimony* (i. e. against Tithes) *by some of the Martyrs, who were, he says, of their Mind herein; especially one* William Thorp: *This* W. Thorp *was indeed a Zealous, but Ignorant Man*, (say these Rectors) *who lived in the Reign of* Henry IV. *but was no Martyr*, p. 99. l. 11.

Note, What a Popish Detraction against *William Thorp* is this, to render him but an *Ignorant Man!* And how like his Persecutor *Thomas Arundel*, the Arch-Bishop of *Canterbury*, his deeming *W. Thorp Ignorant, Blind* and *Foolish*, in his Answers, calling him *Lewd Lossel, Idiot*, &c. and both contrary to the Protestant Record, and Characters given of the said *W. Thorp*, viz. of his '*Learned Answers, his* ' *Perseverance in the Truth, and valiantly maintaining the same.* 'And ' as for his End, it being uncertain, and not found that he was ' burned; wherefore it is recorded, That it remained most like to ' be true, that he being committed to some strait Prison (as before ' threatned by the Arch-Bishop) there was so straitly kept, that ' either he was secretly made away, or else died by Sickness; see Vol. 1. Mart. his Examination and Confession in K. *Hen.* IV's time. Therefore these Men appear ignorantly Confident, in rendring the said *W. Thorp* but an *Ignorant Man*, and *no Martyr:* For whether he was privately made away, or his days ended by dures in Prison, or strait Confinement, he suffer'd as a Martyr.

POST-

POSTSCRIPT.

THE said Rectors have added no Proof against us, by finally Exposing in Print an Advertisement, directed *To the Clergy of the Diocess of* Lincoln, and subscribed *Ja. Lincoln*, dated *May* 24. 1700. writ in high Praise and Commendation of *F. Bugg*, his *Writings and Books, as very useful:* But condemning the People called *Quakers*, and their Ministers, charging them with *Blasphemies, Immoralities, damnable Doctrines, pernicious Errors, laying in wait to deceive*, &c. (But no Proof nor Demonstration thereof.) All which, in good Conscience, we utterly deny; and cannot take *J. L.* to be *the Council of God* therein; nor his thus defaming us, to be any Proof of these Adversaries Refuted Charge. Before he had commended *F. Bugg*'s Books, or pass'd Judgment against us, he should have taken due notice of our manifold Answers thereunto extant. His high Applause of *F. Bugg* will not be for his Honour, or the Clergy's Praise, to whom 'tis directed, in thus declaring for him, viz. *I do hereby recommend him to your Favour, and his Writings to your Perusal, that by them you may* see *how much you are concerned to be watchful over the Souls committed to your Charge, that they may not be infected with the Contagion of those damnable Doctrines taught and published among them:* (Without assigning any one such Doctrine.) Alas, *Clergy* of *Lincoln Diocess!* How are you hereby degraded? What careless, ignorant, and dull Souls, does this render you; as not seeing your own Concern, and Charge for Souls, without your perusal of *F. Bugg*'s Writings, and making him your Monitor and Tutor; as if he had done more for you than your Bishop himself, that is, afforded you Eye-salve by his Writings? Which is to give *F. Bugg* the preference to you all, and to promote him above both your Bishop and you. Consider then (by this) what sort of Watchmen you are made.

I would humbly Caution *Ja. Lincoln*, not to take up Reproach against us upon the bare Credit of our Adversaries Evil Reports. The Lord give them true Repentance, who have misrepresented us, if it be his Gracious Will.

FINIS.

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